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CIVILIZATION AND WOMANHOOD

By
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Author of
The New Philosophy, The Light That Is in Thee
and The Gospel of Beauty



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PREFACE

The history of man has been the history of achievement—of the conquest of nature. That of woman, on the other hand, has been the story of the development of the home and domestic relations. While woman was the first initiator of practically every one of the arts and industries, man has taken them from her, one by one, lightening thus her household labors and making specialties and perfected industries of them. Thus the home is free to become the centre of aesthetic and moral culture, and woman becomes the priestess, as it were, of the religion of humanity.

The study of woman is in large part inevitably a study of the sex question. And here we find two opposite phases, the enslavement of woman and the growth of the sweetest idealism of human life. Anyone who ignores either of these phases of the subject is a prejudiced student. We see here the struggle between force and love for supremacy in human relationships, the battle between selfishness and a nascent altruism; reactions, decadent phases, every variety of interpretation of human emotion, with results corresponding to the dominant idea.

It is the author's hope that this volume may call attention to the psychological aspects of this study in some directions where there has been little investigation. The historical chapters are necessarily brief and sketchy, but salient points have been emphasized, I think, in a way to suggest some very significant lines of thought.

Columbus, Ohio

H. B. B.

February 15, 1916

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CIVILIZATION AND WOMANHOOD

CHAPTER I

THE FEMINIST MOVEMENT

THE feminist movement is an evolutionary re-adjustment—or an attempt at re-adjustment. That the social order is out of joint almost everyone is ready to admit; that the position of woman and the work required of her have changed in certain important particulars is also matter of common knowledge. These conditions, together with the awakening of woman through education and the revelations of life made by our novelists, have produced a seething unrest, and on the part of men an apprehension of dimly guessed dangers, of unprecedented overturnings in the established order—the order created by men and to which they instinctively cling, even while admitting that something is seriously wrong with it.

The obvious injury to the physique of women and the consequent injury to child-life due to the necessity so often met, of combining the duties of mother and bread-winner, and the scarcely less serious injury due to over-stimulation in those more favored women whose expanding intellectual life demands a field for activity, while yet the traditional duties of wife, mother and home-keeper call for a large part of their time and strength,—these and other very evident evils are

plainly before the eyes of all. Certain problems connected with the moral life are no less in evidence, and are being looked at by men today with a new vision, as if they had just been awakened from a sleep of ages. Woman seems a different being since she has developed an intellectual life of her own, and her rights and wrongs as a human creature can no longer be judged solely with reference to her usefulness to man.

“Feminism” means various things in various quarters. Ellen Key is called the world leader in this movement. Yet some of the most prominent women leaders in America reject her conclusions and fear her influence. Greater freedom in love and in sex relationships and motherhood is the central thought of her propaganda. Mrs. Pankhurst is another prominent leader who is regarded by the majority of the workers in this field as hopelessly astray in respect to methods if not as to principles. Charlotte Perkins Gilman is the most prominent writer on these topics in America, but her position in regard to the emancipation of women from home-keeping cares, including the care of their own children, antagonizes the majority of women, however advanced their views. To Olive Schreiner, feminism means the privilege of helpful work—freedom from parasitism. This thought, together with that of the protection of working-women and of children, is the central idea with the American Suffragists.

To all, however, it means a hope of greater health in the race, protection of motherhood, of childhood, of maidenhood; peace instead of war, sobriety instead of drunkenness, an undebauched and virile manhood, worthy of the free womanhood that it would produce.

The problems of life and of government are not the same today that they were thousands or even hundreds of years ago. Great economic dangers and great physical dangers are threatening us, some of which at least, are due to errors in our social customs concerning women. Re-adjustments must be made such as will make our conduct conform more closely to the laws of nature and the partly unknown laws of the higher human nature that we are developing. Such re-adjustments have always been needed from time to time, not only among human beings, but among animals as well. The species that fails to make the necessary re-adjustments perishes.

Now it is evident that the human race is not going to perish. Its intense vitality is shown in its very unrest and readiness to experiment. There is a new spirit abroad in the world today. Twenty years ago far-seeing men were predicting political revolution in the United States unless some new development should come to check the growing tendency of wealth to concentrate itself and of poverty to grow more unavoidable and distressing. The rumblings of this danger are not yet silent, but several promising awakenings

today give hope that we may be able to advance to better things through evolution, avoiding thus the necessity of passing through the horrors of revolution. A few years ago an awakening of conscience began concerning business and political honesty. More recently an awakening concerning sex morality, due to revelations in regard to the traffic in women and the degenerative results of social vice has stirred the conscience of the people almost to the verge of hysteria. These developments are portents. So is the present readiness of Congress to consider the demands of labor in its struggle for fair working conditions, and the new legislation in many states for the protection of workers and of women and children. An aroused public sentiment on these matters is often traceable to the influence of the women, even where they have not the vote. While women are traditionally conservative, it is found that the educated, awakened woman of the present day is the strongest of the forces that we have at work undermining the foundations of intrenched abuses.

An ignorant womanhood, guided by blind instinct, sought to protect the domestic virtues by cultivating what was thought to be spirituality and ignoring conditions in the great world outside the home. Woman's pitiless judgment on the "fallen woman," that human sacrifice offered on the altar of man's lust—that victim thrown to

the beast, that the home might be a holy shrine of purer worship—has fostered the gravest injustice of our civilization. But the modern woman has exactly reversed her point of view. To woman today womanhood itself is sacred and equally sacred everywhere. She is now fighting for justice for outcast women, especially if mothers, and turning in other directions to find means of protecting her home, which was after all, only a fool's paradise under the old order, when it was not something worse. Woman will have no more of such a fool's paradise. And if man must have liberty to transgress the accepted moral code, there are not wanting women to demand the same right for themselves. And men stand aghast and wonder what is coming next. Certain serious leaders would actually cast aside all artificial restraints and trust to Nature to bring us back to a more normal life. Two opposing laws for the two halves of a double organism cannot be. The present state of things is simply a temporary mal-adjustment.

Human nature is not a fixed, unchanging thing. We are still in process of becoming. There is a divinity within, a deeper, unreasoned wisdom, shaping the tendencies of our civilization, although it often seems as if it were a merely human will, fighting against nature, and therefore doomed to failure. But with all its errors this apparently human will somehow serves the evolutionary process. Idealism and aspiration

are not mere useless fancies; they are tremendous forces, as strong and as profoundly natural as animal instinct, and they have been at work everywhere since the dawn of human life. Indeed they are our only hope for continued progress, but they must be guided by intelligence, for history clearly shows the mischief wrought when the force of aspiration has been harnessed to some false ideal.

War, polygamy, the subjection of women,—all these phases of life have had their part to play in an advancing civilization, yet all are discredited today and are bound to disappear. War is destroying itself by its obvious folly, and the subjection of women is already an exploded superstition. Polygamy, legal or otherwise, will probably have to go. The trend of civilization seems to point that way, and the growing ascendancy of woman's will in such matters, made effective by her growing independence of masculine support, augurs its final extinction. Women will not much longer endure to share a man with other women. They are learning that love is not so necessary to their well-being as a true ideal of love.

The discussions of all these problems which we read or hear, show very plainly that however awake we are to their existence, we do not yet fully understand them. Our view is still too narrow and local to give us a comprehensive understanding of human nature. The study of his-

tory is the only means of learning from the experience of humanity, what are the laws and what the tendencies ruling in the life of the world. The history of woman—where has it yet been written? It is a long and fascinating history, replete with suggestions for the law-maker as well as the philosopher.

The following chapters will give a brief sketch of the history of woman in all the greatest civilizations of which we have knowledge.

The world has seen many civilizations rise and pass away since time began, each having its characteristic view of woman and its own peculiar solution of its social problems. There are various forms of civilization in the world today, each with its own excellences and each showing many weak points and many evils. Their history is the history of the development of different types of life and character, and their study throws much light on the possibilities and the adaptabilities of human nature.

East and West have developed in a measure antithetically, the East laying special emphasis upon many things which in the West are lightly thought of or practically ignored, and the West cultivating characteristics which are quite foreign to the genius of the East. Yet East and West by their differing cultures, only bring out more clearly the many-sidedness of human nature, while the underlying unity of aim and aspiration becomes evident as we compare the ideals

of the various religions and study the reform movements which in every country have arisen from time to time to correct exaggerated tendencies or unfortunate developments.

Civilization today has circled the globe. There are no longer any "hermit nations," for commercial and diplomatic intercourse has been established between even the most remote. We must now draw closer mentally and learn to know one another, giving to one another thus the benefit of our attempts at advance, our experience and even our failures.

The West leads the world today in material progress. The East turns to us, ready and eager to learn. So too, in democratic government we are the pioneers. In the emancipation of woman from her age-long bondage we are also taking the lead. If we are to be successful in the best sense in this undertaking we need to go slowly and thoughtfully, and to learn from history and the experience of humanity everywhere, all that they can teach.

We are living in a transition age. The civilized world is accomplishing a change in its point of view concerning woman, her capacities and her proper sphere of activity. This is one of the most far-reaching changes that have ever taken place since history began. Some see in it the promise of that "lost word" for which the world is seeking, the key to the solution of all social

difficulties. Others see in it only danger and the ruin of the home.

But the home will not be ruined; it is too essential to human life. Not only children but love itself needs its shelter. And the world needs love. The following inquiry into the experience of many nations will show how much the world owes to love and the home, as well as the mischief that has been done by pursuing mistaken ideals in this connection. It will also make evident the evolution that love has undergone since human life appeared, and suggest, it is hoped, the possibility of its further development and further service to civilization.

There are many books being written and sold on the subject of the sex life and its rational use. **Never before has this subject been treated rationally or an attempt made to question Nature humbly and reverently to learn her laws.** Nevertheless there are many different opinions offered on this subject and different solutions of the problems connected with the sex life, each proclaimed as the greatest discovery of the age, and the magic solution of all difficulties, old age and sometimes death included.

Let us study our subject more thoroughly, and proceed more slowly. It has many aspects, economic, cultural, emotional and physical, and the study of history has contributions to offer on them all.

Greater freedom for women is coming—it is

inevitable. The great question is how wisely to use our freedom as it comes to us, for we must use it for the good of the race, to raise the standard of truly moral conduct for both men and women, remembering that liberty misused is license, and that license demoralizes human life, bringing sooner or later a reaction. Anarchy paves the way for the "man on horse-back."

Higher ideals are taking possession of the race-mind today, notwithstanding the evident degeneracy in certain quarters. In fact, this very tendency to degeneracy is so alarming as to become a strong incentive to all thoughtful people to try to find means to counteract it. For this reason the world has a ready ear for the theories of idealists, whether rational or irrational. The whole subject must be thoroughly studied and more or less experimenting will have to be done before the necessary re-adjustments are finally made. What direction the experimenting will take will depend to a great extent on public opinion—the emotional force of vast bodies of people thinking along certain lines.

CHAPTER II

THE BEGINNINGS OF LOVE

THE moral evolution of the human race is in the main through a blind, half-conscious impulse upward. That is to say, the impulse is blind so far as concerns its larger aspects and more far-reaching consequences. It is a groping, as it were, an experimenting with the moral forces of our being, exactly as we experiment with the forces of material nature, striving always for mastery and the betterment of our condition. The upward impulse seems to be an essential part of our being, but the understanding of the true way in which we should relate ourselves to one another and to our environment comes slowly and by experiment.

There is evidence of a similar state of things in all natural evolution. It appears as if a finite intelligence were at work trying to embody some divine idea of an infinite Intelligence, but advancing slowly and fitfully, through one experiment after another, as species come and go upon the earth, the lower giving place to the higher, sometimes disappearing before them and sometimes lingering as stationary or degenerate remnants of their former greatness. It seems as if Nature had said, when Time was young, "Go

to, let us clothe life in strong coats of mail and make a race of beings that cannot be conquered by the fiercest enemies." Thereupon the mollusks appeared, developed to enormous size and overspread the earth to such an extent that scientists today, finding their remains, speak of the Age of Mollusks, far back in the dim dawn of earthly time. Prof. Tyler of Amherst once worked out this idea with considerable elaboration, showing how one experiment after another was tried,—the saurians, expressing size and ferocity, the huge mammalia, expressing the dawning of mother-love, along with enormous bulk and strength, the insects, developing a wonderful intelligence in organization and labor, yet today making no progress beyond the point reached by them ages ago,—the birds, expressing power of swift motion, and certain beautiful aspects of life beyond what most human beings have attained, yet apparently an abandoned experiment,—while man goes on to develop the higher intellectual and spiritual nature in himself, repeating in his own person Nature's process of experimentation in all lower forms of life.

In government man has advanced by experimenting, and usually the experiment is not tried until conditions become intolerable under the old system. When it is tried, it is invariably an attempt to meet immediate, local necessities, with no thought of its ultimate effect on the evolution

of the idea of government or of the people to be governed. Socialism indeed, and similar theories, look far into the future, but men distrust these attempts to penetrate the veil that hides the coming time and to seek to know the underlying laws to which we should conform in order to advance our highest well-being. These new ideas are only worked out in concrete form cautiously, one at a time, or, if a great overturning occurs in government, it is still with a view to meeting immediate necessities, and is usually forced, as was said above, by conditions becoming intolerable under the old régime.

The problem of the relation of the sexes is no exception to this rule, and of all problems that mankind has had to meet none is more fundamental than this, none has received more various, not to say opposite answers, and none when wrongly dealt with, makes more trouble than this. A study of the evolution of the modern idea concerning woman involves a study of religious theory and discipline, since the thought of man concerning woman has always expressed itself in his theology, and been embodied in the religious discipline with which he has sought to fit himself for a better world or for a right adjustment to conditions here on earth. Every imaginable solution of the problem has sought the sanction of religion to give it authority, and such authority, once obtained, fixes the idea thus

sanctioned upon the conscience of the people and establishes its sway over their conduct as nothing else can do. They then incorporate it into their laws, their customs and all their habits of thought reflect it, and it is free to work out its natural results for good or ill, unhindered by opposite theories.

The family is the social unit, the foundation upon which the state is built. Any theory or belief therefore, which affects the family, is of fundamental importance to the life of the people. Moreover, the estimation in which women are held determines the condition of the entire race in many important respects. It has become a proverb among Christian missionaries, who meet constantly the problem of introducing reforms among alien peoples, that no race can rise higher than its women will permit; and the women, if despised and kept in ignorance, hold back the progress of the race like a dead weight, even fighting the ideas most adapted to better their own condition, exactly as the Russian peasant superstitiously opposes the introduction of modern tools and improved methods of farming.

To those who approach this question from the standpoint of biology or from the standpoint of history, taken without regard to the deepest moving springs of action in human nature, the question of love may seem a purely sentimental consideration, having little real bearing on the sub-

ject. But as a matter of fact, the attitude of a race toward this particular passion, as shown in the ideals upheld by their religion, determines the regard in which women are held, the laws regarding the home and the family, and the customs which have most to do with the elevation or the degradation of the race.

“No question is ever settled until it is settled right.” You cannot legislate people into righteousness, but the degree of their righteousness may be—indeed it usually is—reflected in their laws, so far as those laws concern their relations with one another, apart from their relations to their rulers. Laws concerning the rights and powers of kings may be enacted and enforced by the ruling dynasty, but the laws governing family relations grow out of the beliefs of the people and are usually crystallizations of ancient custom. How difficult it is to reform these laws except as the people demand such reform, the British government has learned in India. The customs of the people will change when their view of life is changed, and changes in the laws will follow. The new laws then create a new environment and exercise a positive, formative influence on the character of the rising generation.

Many people think that the evangelistic work of the Christian missionaries is the most important part of their service to that country. But

their vital touch upon India is rather through the Christian homes that they are establishing and the educational work that they are doing for women and girls, together with their championship of the outcasts and the pariahs and their devoted labors for the famine-stricken and the suffering. The good works of the missionaries are arousing the emulation of the best class of Hindus and leavening the whole of Indian life with the leaven of practical Christianity. Yet in a sense these missionaries come not to bring peace, but a sword. The quiet of stagnation and helpless submission will be broken when the women of those countries, untrained in all that gives dignity to free womanhood, begin to demand their rights and to adopt, without understanding how to use them, the free manners and customs of Western women. Indeed, even in the West women do not always know how to use their freedom. There are necessarily many crudities of thought and conduct where people are developing in freedom, but the upward impulse is strong, and ever and anon finds voice in leaders and prophets who bring it to consciousness in the minds of the people, so that a free people has a far better chance for progress towards higher things than one to which ancient custom has become a fixed code of oppressive and unchangeable laws. Many things in our Western civilization which we are inclined to lament as de-

generacy are simply the blunders inevitable where there is freedom to experiment. To check this freedom more than is necessary to protect the rights of all is to retard progress. There is much room for difference of opinion as to where the line should be drawn between individual liberty and the rights of others. Yet upon drawing this line with approximate correctness depends the progress of thought and of civilization.

China is a good illustration of the effect of too great deference to immemorial custom in checking the progress which depends on "spontaneous variation" as we might call it, in the world of thought, even as progress in physical evolution has depended largely upon this principle. Dr. Gulick has clearly pointed out this factor in China's development, or failure to develop. China has been "ruled by the cemetery." Confucius looked back with reverence to a supposed Golden Age in the distant past. He made no claim to originality, but always declared that he but enunciated the precepts of the sages of ancient time. Some have thought that he was more original than he supposed himself. At any rate, he put into literary form and made accessible and authoritative the teachings which are ascribed to him. After his time these teachings became practically a sacred scripture, and progress away from them was the last thing that any-

one would think of as desirable. Confucius seldom enunciated principles; he simply formulated rules for conduct—rules for behavior towards one's father, one's mother, brothers, sisters, king and other superiors, rules of propriety for every imaginable occasion, and for all classes of people. Based on this code of practical ethics, the whole substance of Chinese social and family life was shaped into a solid and stationary structure, utterly incapable of growth into anything different. Spontaneous variation, if it dared to show itself, was immediately suppressed. Original ideas could only bring disaster upon the unfortunate head evolving them. All change was discouraged, and the highest aim of the most aspiring could only be to be worthy of his honorable ancestors and obedient to laws and ideas evolved out of the necessities of family life in the patriarchal age.

This worship of the past has been the bane of Asia. Mother of all religions though she is, she has proved herself quite incapable of developing a philosophy by which progress could be made freely towards the highest civilization. The horrors of the torture chamber, the suttee, or burning of widows, polygamy, the keeping of eunuchs about the harems or the palaces of queens, and many other time-honored but uncivilized practices, are only beginning to be abolished in Asia, and that through the efforts of

men who have traveled in the West. Antiquated forms of government suited to small tribes or agricultural communities, have been retained until they became fearfully oppressive and corrupt. Thus all Asia has reposed in a state of arrested development until awakened from her slumber of ages by the various contacts which have come to her from the West.

Of all questions which religion claims to settle, there is none more fundamental to society than the Woman Question. If religion says that woman is accursed, accursed she is, and man will treat her accordingly. If all desire is evil, woman as appealing to man's desire becomes doubly evil as the cause of all his sins and all his woes. If the celibate life is the ideal life, any attempt to idealize woman becomes a deception of the senses and any freedom granted her appears as a danger to the community.

The modern Western idea of woman has been an evolution, and inasmuch as the Orient is more and more adopting the Western point of view, it seems fair to regard it as an inevitable world-development.

The foremost leaders of thought in India and China have already perceived the, to us, self-evident truth that the race can no more progress with its mothers kept in ignorance and bondage than a bird can fly with one wing. Accordingly they are advocating schools for girls, and insist-

ing upon bringing their women into public meetings and letting them sit beside their husbands. They look with interest upon the women's clubs that are being organized, and even apparently with pride upon their surprisingly successful efforts on the public rostrum, where they are beginning to make themselves heard, in conventions and meetings for the discussion of questions affecting the welfare of their sex. A new idea of woman's capacities is dawning upon the minds of men in those countries and along with this new respect for woman's intellect comes a new idea of the meaning of her appeal to the masculine nature.

The quickening influence of a woman intellectually and spiritually developed is very different from the merely sensuous appeal of one whose mind is utterly untrained, whose soul is scarcely recognized and whose intuitions are therefore not regarded as coming from a nature essentially spiritual.

Some Orientals would have us believe that they have always had a deep reverence for woman and that their institutions are really far better than those of the West, but the general consensus of opinion does not support this view, and the eagerness with which woman in the East is coming forward and the readiness of the best men to help her, prove that the old repressive system is outgrown and doomed.

To study the subject of the status of woman in all ages and countries with thoroughness, it is necessary to begin with very early times and to investigate the philosophy and the religion of every epoch so far as it bears upon the attitude of the masculine mind towards womanhood. We shall find there, deeply imbedded in the mental life of every race, the causes which have honored or degraded woman, and shall be able to trace the effects of these causes upon race progress and perhaps gain important hints to guide us over the dangerous waters of social and intellectual freedom upon which we have embarked.

In the life of primitive man love was both less refined and less dominant than it commonly is today. Not only was compassion quite undeveloped, not only were vengeance and warlike fury regarded as commendable emotions, but sex co-operation meant little beyond the satisfaction of sexual appetite and the mere necessities of parenthood. The desire for legitimate offspring to continue the family line was probably the first incentive to marriage. Romantic love was unknown, although conjugal love had already appeared among the brute predecessors of man. Nature was at work developing love through parenthood, not only love for the children, but a

more permanent union between the parents, with increasing differentiation between them, both in physical form and in their assigned duties. Marriage was a result of man's earliest recognition of his own relation to his children and his responsibility for their protection and that of their mother.

Some have thought that the earliest social customs sanctioned utterly promiscuous relationships between men and women. But further researches have not supported this theory.* There is always danger of mistaking exceptions for the rule, and some have also fallen into the error of judging primitive man by what is seen among the degenerate savages of today. If promiscuity was the rule among the first human beings, a sudden lapse into degeneracy must have taken place just as man emerged from brutehood, for the quadrumana are usually monogamous, and often their unions appear to be permanent. But the females are never the property of the males.

That woman was much more independent of man in the earliest times than she became later seems well established, but that there ever existed a "matriarchate" in which woman enjoyed complete supremacy over man, or was able even to dispense with his aid and protection in rearing her children, is an absurd hypothesis which has

* See "The History of Human Marriage," by Edward Westermarck.

been completely refuted. She was man's equal, but never his ruler, although she may have had sole right to her children and the privilege of changing her mate if she chose.

Of the early Aryans, ancestors of the Hindus as well as of the Caucasians, Dr. Howard says: "The central principle of the Aryan household was the Hestia-Vesta cult, or the worship of the sacred hearth. To gain the protection of the ancestral gods the hearth-fire must be kept always burning; and the care of the family sacra is the special function of the house-father, who is lord and priest of the family. But the house-mother holds a worthy position in the domestic worship. From the first kindling of the hearth-fire at the nuptials she appears as co-priestess and helper in the sacred rites. The whole life partnership of the wedded pair is shaped and dominated by lofty religious motives. The Aryan housewife is not the chattel of her husband, she is a free woman and shares in his highest sacred functions. The primary purpose of the union is the birth of a legitimate son to perpetuate the paternal line and to foster the ancestral cult."*

In the earliest times of which we have any certain knowledge, men and women lived together in families, and the woman's place was recognized as in the home. The men must hunt to

* A History of Matrimonial Institutions, by George Elliott Howard.

provide food for their families and be ready to fight to protect them, and after a time the men also assumed the work of agriculture, which in its first beginnings devolved upon the women, having very likely originated in woman's brain. In return for the care and protection given to women, men naturally began to ask obedience, especially as being physically stronger, they were able easily to enforce the claim. The practice of capturing wives in war also served to establish the right of might.

Women, moreover, were at a disadvantage, owing to their love for their children, for a woman will give up almost anything for her children's sake, and a father's care and protection was absolutely necessary to the little ones. Thus out of a natural division of labor based on the recognition of a difference in function, grew up in all probability the tyranny of man over woman.

And right here, in what may be called the "curse of woman," we are inclined to see the beginning of abnormal sexuality, since Nature's one restraint upon excesses in the male is found in his respect for the will of the female in sexual relationships, and this restraint holds, almost without exception, through all the brute creation.* When this respect disappears, and for it is substituted a master's right to his property, with the

* See *Sex and Society*, by William I. Thomas, page 112.

necessity on the woman's part to please her husband, (or some other man,) as her only means of providing herself with food and shelter, Nature's arrangement is turned upside down, and man's unbridled desires run riot until he begins to see his danger, and to try through artificial religious methods and superficial legal enactments, to regulate the instinct which has thrown off the one original, natural restraint.

Moreover when woman begins to exploit man's love as a means for material gain, she becomes unworthy to be adored, and thus degrades him by tempting him to worship an unworthy object or else for spiritual self-preservation to transfer his worship to some other shrine, making of her simply a physical property instead of delighting in her free return of his love.

Now when woman finds obedience demanded of her, she naturally turns to the only weapons which God has given her, her charm and tact, to be revenged upon man or to have her own way in spite of him. To "wind her husband around her finger" is still recognized as the resource of the victim of marital tyranny, and by that means the apparently weaker party may often become the actual ruler. But such a state of opposition between two who should co-operate is always dangerous. In it the seeds of much trouble are sown and nurtured. It is quite natural for men, when they find themselves worsted

in the struggle for supremacy, to attribute the power of the women who can so enslave them to some diabolical agency, and to seek to re-establish their dominion by securing for it the sanctions of law and religion.

The charm of woman is condemned as an evil thing against which man should be always on his guard. The inevitable effect upon the character of women is not difficult to see. "Give a dog a bad name" has passed into a proverb, and women have sometimes amply justified the estimation in which they have been held by men who feared their power. Here lies the great root cause of all the mischief, of the degradation of the mothers of a race, and of much of the misery as well as the moral evil under which the world is groaning. Denied a moral nature and a right to education, how could it be that woman should become other than a drag upon the aspiring soul of man? This condition of things has been worse in India than anywhere else on earth, for in India the ancient religion of Brahmanism, having its roots far back in the dim past, has acquired a hold upon the race mind such that no system has ever been able to overthrow it. And Brahmanism pronounced woman accursed.

The thought of man concerning woman in India became fixed long ages ago, and whatever lesser changes it has undergone seem to have been changes for the worse, until now that country is suffering from the most terrible distortions

of sex relations to be found anywhere. The barbarous peoples of the West, in the comparative freedom of a half-savage condition, received the teachings of Christianity before their ideas had suffered any such demoralization, and they have developed under the influence of the doctrine that "there is neither male nor female, bond nor free, but all are one in Christ Jesus," a form of civilization which, in its attitude towards woman, has never entirely lost the naturalness of primitive life. In China Confucian ethics has made man's attitude towards her much more just, while in Japan an idealistic development followed upon the introduction of Buddhism, which has had results almost analogous in some respects to those of Christianity.

Drummond maintains in his "Ascent of Man" that the greatest achievement of Nature, the climax of all her work, has been the making of mothers; by which he evidently means the development of the tenderest, most self-sacrificing love of which we have any knowledge. But mother-love is not the end of moral evolution. The meaning of evolution is the development and then *the expansion of love*.

For a certain love or benevolence is the most vital principle in all the best codes of ethics, notably those of Christ and Confucius, while compassion, which is a closely related sentiment, is the one positive, active element in the intensely repressive system ascribed to Buddha. The chief

business of true religion is to universalize compassion and benevolence and to make the passion for service replace the passion for possession. Man becomes a genuinely "religious animal" as soon as desire develops into aspiration and love expands beyond the family circle. But as the family is the basis upon which the early patriarchal system was built, and as it has always been the basis of society since marriage began, it follows that all these wider applications of the principle of love, are but expansions of the natural family affections. Religion has too often failed to recognize this, yet it is a fact. And back of the struggle for the life of others, beginning with the maternal instinct, is the instinct that calls for co-operation between the two sexes that offspring may come into being. As Olive Schreiner has shown in her admirable book "Woman and Labor," there are certain species in which what we call the maternal instinct, the instinct to care for the young, is found exclusively in the male, who hatches the eggs and starts the little ones in their independent career. The parental instinct may be found in either sex or in both, but through all variations it develops into higher and higher forms through the ascending scale of animal life. And along with it, varying here and there in unexpected ways, the sexual instinct rises through the ages from a mere momentary impulse in the simplest micro-organisms, to a tender, life-long relation-

ship in some species of birds, with a self-sacrificing devotion to their helpless young that is beautiful to witness. Back of parental love is sex attraction, and parental love produces filial and fraternal love, which in turn form the basis of all benevolence and compassion, as well as of the sense of duty and respect for law.

It is often said that the degree of a people's civilization is accurately gauged by the respect in which its women are held. This fact is so undeniably attested by observation that no one thinks of contradicting it, yet it is not often realized that this means that the love accorded to women in their homes, by its quality and the degree of its development, determines the progress of a race in all the finer phases of civilization. Lust is as cruel as true love is tender, and where love is under the ban of a repressive discipline, and marriages are made without regard to the personal preferences of the parties directly concerned, concubinage necessarily flourishes and the lower forms of sex attraction come more into prominence. Is it difficult to see in this a hindrance to the development of charity, compassion and that active benevolence which cannot bear the sight of suffering without making an effort to relieve it? Is it difficult to see here a reason for the astounding indifference to the sight of human suffering and for the readiness to inflict torture upon helpless victims, which we find in

those countries where marriages are least a matter of love? If all love had its first origin in parenthood, is not the development of the love nature dependent in large measure upon the atmosphere of the home?

After reaching a certain degree of intelligence a race always tries to regulate its conduct on the basis of some philosophy which it has worked out through its observation of life. According to the degree of its intelligence this effort may either further or retard development. It is in spontaneous variation at birth that Nature makes her great effort in evolution. If the improved type is rejected by the race it cannot continue, since it will either be destroyed or at least not permitted to propagate. It has been argued that woman's greater likeness to the child type proves her inferiority to man. On the contrary this proves her the conservator of Nature's upward variational tendency, although the male sex shows greater individual variations at birth and wanders further afield in all directions through life. Havelock Ellis, in his profoundly scientific work, "Man and Woman," tells us that the infant gorilla is very human in appearance, that the ape-like characteristics rapidly become more marked, but are never so pronounced in the female as in the male. So in man, his structural progress from infancy is chiefly a progress backwards, the jaw becoming heavier, the forehead less prominent

and the whole contour of the head, with the exception of the nose, more ape-like; but this degenerative tendency is far less marked in woman than in man. It is the adaptation to environment, and is a necessary feature of the struggle for existence. Woman, therefore, and in even greater degree, the child, may be said to stand for Nature's upward impulse, man for the cautious adaptation to environment which protects the advancing type from extermination.

Christ, then, illustrated a scientific truth when he set a little child in the midst of the group of quarreling disciples, as representing a higher type than they. The new type points the way; man's business is to follow as fast as he can consistently with caution.

This caution, (or inertia,) this tendency to stick fast to a type that has thus far been successful, if it becomes dominant enough to check evolution unduly, produces racial degeneracy. The upward variational tendency represented by the child should be respected, and the woman's tendency to conserve this child type, including religious feeling and the ideals of youth, should be appreciated, but man too, must fall in line as fast as possible, lest he thwart Nature's intention so as to bring destruction upon the whole race. By his developed intelligence he is beginning to be able to adapt his environment to his own evolutionary needs, and this he will have to do, not

fighting Nature, as some have fancied, but simply falling in with her intention, permitting her (or shall we say God?) to guide him upward to better things.

It may be objected that science does not recognize any "intention"—any God—in nature, but if a law with a penalty attached does not indicate an intention, it at least shows something so like it that the distinction is not apparent to the ordinary mind.

CHAPTER III

LOVE AND LAW IN HINDUISM

THE word Hinduism is often loosely used to indicate the whole complex fabric of Indian thought, including but not limited to Brahmanism. More specifically it sometimes means the Vedanta philosophy, the core of Brahmanism, and really the most characteristic expression of the Indian mind.

Indian thought can be traced back in an unbroken ascent to the most remote antiquity of which we have any human records. Its only great reform came through Buddha, who, although some claim for him a Tartar origin, was at least a native of Nepal, in the north of India, so that extraneous influences cannot be said seriously to have affected the religion of that people. Even Buddhism was expelled from the country as a separate system, although not before it had influenced the dominant religion in many ways for good or ill. Its teachings concerning the duty of self-mastery, of gentleness and compassion, have had a most beneficial effect, but its monastic system, adopted into Brahmanism, cannot be regarded as an unmixed good.

The system of government of the early Aryans, as of the Semitic races, was the patriarchal. The

father of the family was both ruler and priest, and the authority willingly accorded to him and supported by filial and fraternal affection seems to have been enough to keep order and peace in the diminutive community. How strong the natural affections must have been to give cohesion to each little group we may not realize at first, but if we imagine a family today submitting to the authority of a grandfather or great-grandfather and acknowledging his word as law in all things, we shall see that it must be a family of much less insistent individual wills than most of our acquaintance. For the patriarch had neither police nor written laws to enforce his authority. It must have depended entirely on the feeling either of love or of duty in his descendants.

As the patriarchal system developed into the tribal, a stronger government resulted, and it was needed in the absence of the close affection of the immediate family. But the ethical standards upon whose recognition the tribal government was based had been evolving in the minds of the people as duties within the family circle. We know very well how little any rights of other tribes were recognized except the one law of the right of might. Sympathy and compassion were strictly limited to the members of one's own tribe; the love nature had not expanded beyond that limit, but within that limit it must have been well developed in strength if not in refinement. The

value of the principle of self-sacrifice for others' sake, as a means by which people could live together and present a strong front against their common enemies, was of course recognized, and the first principle underlying the laws binding a community or a tribe together was seen to be necessarily the subordination of the individual will to the good of all. Thus policy came to the aid of love, but still love had much influence, for any member of a tribe dreaded the condemnation of his fellow-clansmen, and desired to stand well in their estimation, while to be exiled from among his own people was only a little less terrible than the penalty of death.

The earliest religion appears to have been a recognition of invisible forces—laws of nature, we might call them now—but they did not appear as laws to the primitive mind. The purpose of religious practices was first of all to bring the worshiper into right relations with the unseen powers. Some laws of nature were mastered by the priests, but even to themselves this mastery appeared as magic, especially that of the subtler forces, such as electricity and hypnotism, which they doubtless used to some extent without understanding them. Even a child can draw sparks from a cat's back or by rubbing his foot on the carpet cause a slight electric current to pass from his finger to any one whom he touches. These things would have been called magic in very early

times. There is evidence that the Druids knew the secret of making some explosive like gunpowder. This was magic, and how many incantations they thought necessary that the manufacture might be successful we may perhaps guess from what we know of their habits in all forms of magic. Some of the magic was of course mere superstition, for the child-like mind of primitive man had little power of discrimination. How slow has been the development of rational thinking on the subject of man's actual relation to the unseen forces that affect him, can be realized when we consider how recently the method of dealing with an epidemic caused by filthy habits and surroundings, was by prayer rather than by sanitation.

The recognition of moral laws came later than that of the physical forces which affect the life of man. The earliest god in India recognized as concerning himself with the morals of his worshipers was Varuna, a deity evolved by the Hindu mind in very early times, and who was far nobler in his moral attributes than the noblest figure in the whole Greek pantheon. The Hebrew Jehovah was more like him than any other ancient deity. He loved righteousness and hated iniquity; that is, he presided over the enforcement of the laws which the race mind had established to govern human conduct. This was the earliest recognition of a moral law as an underlying principle

in the world-order, the violation of which must mean disaster sooner or later.

But Varuna was not popular. Doubtless his votaries were regarded as visionary enthusiasts living up in the clouds where common mortals had no wish to follow them. His worship gave place to the worship of more practical divinities, the war-god, the fire-god and others presiding over the practical affairs of life.

But the idea of the subordination of the individual to the good of all was early recognized, nevertheless, as a necessary principle in government, and the law of kindness was seen to be important in maintaining peace in the home. We find interesting bits of popular wisdom in ancient Egyptian inscriptions, moralizings after the fashion of the Proverbs of Solomon, in which a high standard of practical conduct in family relationships is inculcated, and doubtless in the free relationships of primitive society the natural affections exerted their power to a far greater extent than after a false philosophy had cursed woman as the tempter and destroyer of man, thus absolving man from the duty of such kindness towards her as natural filial and fraternal, not to mention sex love, would suggest.

But religions tend always to ossify, and governmental regulations tend to make life artificial. Primitive man seems to have been peculiarly liable to the error of thinking that religion neces-

sitates an elaborate ceremonial and an ecclesiastical hierarchy, and that government means a magnificent court and a king whose service is the highest duty of his subjects. Or perhaps it would be truer to say that child-like peoples are more easily brought under such tyrannies than more intelligent races. The history of mankind has been the history of the growth of one such incubus after another and the forcible casting off of the incubus, with attempts at improved forms of government. Surely nothing less than an irresistible tendency upward could have freed the free peoples of today from the tyranny of kings and the organized oppression of mighty governments. India and China have seemed like sleeping Samsons, shorn of power, but even they are at last awakening and we see in them evidences that the spirit of liberty has only been asleep.

Religion in India grew ecclesiastical and corrupt. Government grew autocratic and tyrannical. Life itself grew artificial, and artificiality is a dry-rot pervading all life when once it sets in. Caste, beginning in laws to keep the conquered aborigines in subjection and to discourage the intermingling of the races, became a bondage that set narrow limits to the activities of every individual and built up barriers of pride and arrogance most deadening to all human sympathy. Woman, having been declared accursed, was

weighed down with injustices, repressed and tyrannized over until if it had been possible for either sex alone to be destroyed, it would seem as if her moral nature must have been hopelessly extinguished. But if neither sex alone can be destroyed so neither sex alone can make much progress, and the laws and customs most oppressive to woman, by their brutalizing influence upon man, bring him into a worse bondage than hers, and all society suffers from the extinction of tender, affectionate feeling and of the spontaneous impulses of helpfulness that so distinguish a people who live a more natural life, without contempt for woman or resistance to her humanizing influence.

One of the first matters in which a primitive people forsake liberty is the matter of marriage. As marriages are usually consummated among them at an early age, the young people are easily brought into subjection and mated without regard to their preferences or their temperamental suitability to each other. Perhaps such individual differences do not count for so much among undeveloped minds. There is an old Scotch proverb to the effect that to give a bride too much liberty of choice does not augur well for her happiness. People who worship brute force respect most the one who can conquer them, and it is said that a Papuan maiden does not consider herself proper-

ly wooed until she has been knocked down with a club. Be that as it may, the view of marriage as a matter of convenience, of suitability or of duty to the community, is not a natural view. Even birds brought together for mating will not mate unless they choose. If human beings will do so, at least it is found that where this is insisted upon, other relationships in which the heart is consulted are formed to satisfy the needs of human nature. And these other relationships are apt to be of a degrading sort, whether authorized by law or not. Either the ban of illegality or the ban of legal slavery is degrading to both parties concerned.

Such artificiality is a disease that affects society in all its aspects at once. It is not without reason in the nature of things that freedom of worship, without ecclesiastical as well as without governmental tyranny, is found in the same country where mating is free—as free as it can be without undermining the stability of the institution of the home or the rights of children. Tyrannies of all kinds go together, and a people who have tasted liberty in one thing are sure to demand liberty in all things.

The movement inaugurated by Buddha was a coming to life of the stifled spiritual consciousness of a race. His message was essentially a message of the freedom of the soul. Not by ritual, not by priestly intervention, he declared, can

man obtain peace and inward rest. The noble Eight-fold Path includes:

- 1 Right belief,
- 2 Right feelings,
- 3 Right speech,
- 4 Right actions,
- 5 Right means of livelihood,
- 6 Right endeavor,
- 7 Right memory,
- 8 Right meditation.

But the discipline of Buddha, like that of Brahmanism, was an ascetic discipline. All desire must be killed out, even the desire of life. Woman's influence upon man is still regarded as essentially evil. Says Mr. Speer in his recent book, "The Light of the World": "She was the doorway of sorrow. In Buddha's original plan she had no place in his Order and so was ineligible to salvation. Indeed, in Buddhism her only hope of reaching Nirvana is through rebirth as a man.

" 'The home life is pain, the seat of impurity,' say the Buddhist Scriptures. 'So long as the love of man towards woman, even the smallest, is not destroyed, so long is his mind in bondage.' " And the same author quotes from Kanzo Uchimura in regard to Buddhism, as follows: "Yes, it has done much good, but it has done much evil also. It has taught us mercy to the poor and worms, but on the great questions of Liberty and Equal-

ity, it has been entirely silent." Now these two principles of liberty and equality are, as I propose to show, even more fundamental to the good of society than submission or even self-sacrifice, except as self is sacrificed for an ideal.

It will readily be seen that this great religious revival, notwithstanding its influence for good in some directions, brought about little improvement in the condition of woman and no change in the point of view from which she was regarded. Buddhism, as adopted or absorbed by Brahmanism, simply meant the laying of greater emphasis on moral self-conquest, and extending the idea of the merit of celibacy to the establishing of convents where men could give their entire time to the work of overcoming the flesh.

It is a curious fact that Nepal, where Gautama was born, is now given over to Saivism or sex worship, which, while claiming to be a Buddhist sect, denies as far as possible the very doctrines which formed the foundation of his teaching. There are two forms of Saivism, "the right hand cult" which is comparatively clean, and the "left hand cult" which is vile beyond belief. Indeed, so nauseating are said to be the details of its authorized practices that ordinary printed accounts of the cult refrain from describing them. The phallus or linga, a symbol of the generative power, is worshiped with obscene rites. Some think that this worship was found by the Aryan

settlers among the dark-skinned aborigines of India, and some have even suggested that the "groves" spoken of in the prophetic books of the Bible as heathen abominations, were collections of these symbolic sculptures. They are sometimes carved with a serpent twined about them to add to the sinister suggestiveness.

Yet the serpent originally symbolized wisdom, and the strange perversion known as phallicism may owe its origin to that ingrained idealism in man's nature that must resist the tendency to defraud it of its right to find expression in sex love in an almost religious ecstasy. The unnaturalness consists in the ignoring of the rights of posterity, the meaning of the home and the ideal of monogamy. Love can be sacred in the highest sense only as an exclusive relation between two, a soul union which is intended to continue through life. The dedicated women in pagan temples are a violation of the laws of nature, as is any other system of prostitution.

Thus does a false philosophy of life bear fruit for evil. Nature, outraged, will be revenged, "and the last state of that man shall be worse than the first."

But there are other reactions possible also. In the chapter on Japan we shall see how the most exquisite of all developments of Buddhism came through a reaction against the monk-taught doctrines of salvation through stern, ascetic self-

conquest. The thought of surrender, of the prayer that dissolves the soul in union with divine love, the positive impulse upward through love of the ideal, springs up again and again as a protest against the proud assertion of man that he will conquer himself by his will and attain to heaven through the negation of everything earthly, the denial of every human impulse.

The great Vedantic revival of Sankaracharya was the assimilation of Buddhism by Brahmanism, according to Mr. Okakura Kakuzo, a Japanese authority on Oriental archaeology. Later, in a reaction against the stern severity of Buddhist discipline, came a revival of religion under Ramanuja and Chaitanya. This reaction was not violent or extreme, but simply a modification of the extreme views of Sankaracharya concerning the illusory character of all earthly things and the inherent evil of all desire, even including, as it must seem to many, aspiration itself.

The idea of the efficacy of intense religious devotion, or love to God, is called in the Orient "Bhakti," while the enlightenment supposed to come through ascetic discipline is called "Gnan." Here we see in modified form the two sides of the religious life as understood in Christianity,—faith and works, surrender and discipline, love and self-control. That both are needed for a well developed character is very evident, but it is a fact that the religious consciousness is inclined to oscillate

between the two ideas, one age giving undue prominence to one, and the next, in the violence of its reaction, attaching undue importance to the other. And where either one appears in excess there are necessarily distortions and abuses, and sometimes abominable perversions of the religious instinct. Where human love is regarded as having no significance higher than the physical necessities of the race, discipline becomes asceticism, and the recognition of love as a creative force, when it bursts forth after long repression, finds in it only a physical energy prompted by physical desire. Hence the vileness of those forms of "bhakti" which include human love in their ecstatic raptures.

The foregoing analysis must have made plain to any thinking mind how fundamental to religion and to civilization is the Woman Question, and how fundamental to the Woman Question is the question of the true meaning of marriage and the home. To enlist the religious instinct in opposition to the natural relation of the sexes and in support of artificial ideas of duty that take all the charm and poetry out of married life, is to introduce a conflict in human nature which has no reason for being. Men and women belong together in natural, harmonious unions. The battle for self-mastery is not a battle of either sex against the other. It should be a struggle (or a growth) as they stand side by side, helping instead of

tempting or seeking to dominate each other. The connection between the attitude held by men and women toward each other in this respect and the social usages which make society what it is, must be too obvious to need to be pointed out.

In Indian literature there are occasional passages in which the praises of women are sung, but they are rare; and never, so I have been told by one who has studied that literature carefully under the instruction of native pundits, are they praised for goodness of heart or as being equal with men. In the common life of India today one hears constantly applied to them such epithets as "the inferior sex," "the unstable sex," "the contemptible sex," "the unclean," "always evil," "naturally vicious" and "only created to serve man." So long have the women of India heard these things that they actually believe their own natures utterly depraved, and look forward to some future incarnation as men, where they may have some hope of attaining that spirituality which they imagine impossible in the female form. The method prescribed for attaining this happy deliverance is obedience to their husbands, meekness and long-suffering and works of charity, especially feeding the mendicant monks who are nearing the end of the road to immortal bliss. Yet notwithstanding this prospect of escape from their wretched condition in some future incarnation, there is an utter hopelessness of attitude

among millions of the respectable women of India which is most pathetic, while among the hereditary prostitutes the "rampant wickedness" and "dainty iniquity" are beyond belief. Even the British Indian government has to take precautions against them, because they know everything that is going on and can either give or withhold information at pleasure.

And along with this open immorality we find there an indifference to human suffering that is incomprehensible to the American mind. No possible suffering of a woman in child-birth will induce her husband to permit a male physician to come near her. This has proved an open door for the women missionary doctors, who have won again and again the undying gratitude of the women whose sufferings they have relieved or whose lives they have saved. At first it was almost impossible for even these women missionaries to gain access to the women in the zenanas, but now a great work of enlightenment is going on through this means. Women are being won away from their degrading superstitions to a desire for education and a greater degree of freedom. They are acquiring entirely new ideas of their own dignity and their capacity for helpfulness in freeing their people from the distressing social and economic conditions prevailing among them.

A returned missionary says concerning this

matter of callousness in the presence of suffering: "No people living have so little sense of practical values as the Hindus. India is truly a country of paradoxes. On every side one hears from all classes the words 'brother,' 'sister,'—yet nowhere is there less of real brotherliness. Their wretched ideas of caste have crushed out all genuine brotherliness, if indeed, they ever had any. I have myself seen instances that prove this to be so true that nothing they say will ever affect me. I have seen a train of pilgrims returning from a pilgrimage to the Ganges, where they had all bathed and been cleansed from sin, and one and another would fall out of the line by the wayside, moaning piteously for 'water,' 'water,' yet not one of the scores and hundreds passing, carrying vessels full of the sacred Ganges water, paid the slightest attention to the sufferers. When I asked why there was this indifference I was boldly told that either the man was not of their caste or that it was part of his Karma and they would not interfere. Caste division, and wretchedly perverse and pernicious teachings of Karma, have produced a callousness of heart and feelings that is shocking to our Western sentiments of helpfulness and care for the unfortunate. Every year, in spite of the efforts of the British Indian Government officials, men and even women die on the way home from places of pilgrimage and no fellow-pilgrim will lend the slightest aid, or give even a drop of the holy

Ganges water that is of sufficient virtue to insure the dying soul a safe departure for the Hindu heaven.

“If the sufferers are found at all, it is either through the vigilance of the government officials, or some passing missionary. Where means of conveyance are at hand, the hapless one is taken to the nearest hospital and cared for,—though it is often too late to save life. The return is the animosity of the populace, who, though absolutely indifferent to the victims while on the wayside, are most incensed at those who aid them. Fortunately, railways are constantly multiplying in India, and every mile is a ‘more potent civilizer than a missionary,’ in a great many ways. People still go on long pilgrimages—but they go by rail nowadays, and the distance from the nearest railroad station to his village is not dangerously long to any native.”

I cannot do better than to close this chapter with a quotation from the *Missionary Herald* for March, 1912. The article is from the pen of Rev. T. E. Jeffery of Aruppakottai, South India, and describes the career of one of the native converts. He gives a vivid picture of the customs of the country and hints at the awakening that is going on all over India, through contact with Western civilization. It seems strange that such innate spirituality could ever become so perverted and superstitious.

"It was in this super-religious atmosphere, throbbing with a wild devotion to idol worship, that Narayanasamy grew up. His father and mother, being very devout Hindus and of a good caste, used to join the procession on important festival days, and along with the pilgrims, as they thronged up the temple hill, raise the holy chant of 'Haraharoo Harahara!' Inside the dark hallways of the temple the air would be stifling with the fumes of burning camphor and the odor of withered flower garlands, and the little boy had to guard himself carefully lest he be trampled upon by the dancers, who in religious frenzy would be making a wild scramble to get near to the presence of the idol.

"As far away within the dark 'holy of holies' the flaming torches were waved by the scantily clad priests over the head of the idol, Narayanasamy was taught to put his hands together and raise them in supplication; then to bow his head low and worship.

"He was often deeply moved by the sight of some devotee fulfilling a vow to the god. Religious devotion was stirred within him one day when he saw a man carried in a dying state to the government hospital. He learned that this merchant had come from a long distance and had vowed to eat nothing for forty-eight days. Once each day in fulfillment of his vow he would lie down and roll around the temple hill, which was

nearly two miles in circumference. To roll over that hard graveled path, without clothing to protect the skin from the sharp stones, and under the burning tropical sun, was no child's play; but he kept it up for twenty days, each day getting weaker and weaker. Still he was faithful to his vow until his abused bodily power refused to act longer, and he lay dying by the roadside, uncared for by the frenzied throng, until a government official discovered him and ordered his servants to carry him to the hospital, where he died. His wife and children in the far-away village, ignorant of his condition, waited in vain for him to return. He never came.

"As he (Narayanasamy) sat on the mud pial in front of his father's house along with the men who gathered there to gossip, he heard them tell of strange things which were said to have been done through the power of the idol: stories of incurable diseases which had been cured by a visit to the temple; fruits mingled with sugar that had been offered to the idol but would not decay, and might be kept for months and eaten; fish that had been fried at home, carried for several days on the journey and when brought into the presence of the idol had been known to come to life, leap out of the pots, and swim away in the temple fountain. These stories impressed him. He did not then know that the temple priests hired servants to go about the villages and invent these stories of miracles performed."

The article goes on to tell how Narayanasamy was educated at one of the mission schools and publicly professed Christianity; how his people refused to receive him, not even permitting him to enter the house; how they afterward relented but were forced by the people of their caste to drive him away again; how he refused to marry unless he could have a Christian bride, and how one was found for him by the missionary. He adds, "They did their courting in English." It was contrary to Hindu custom, by the way, to permit them to do any courting in any language. The narrative continues:

"The surprise is that his father has become so far reconciled as to prepare one of his own houses for the bridal pair. The young man's name is now James Narayanasamy, and his earnest Christian character has impressed itself upon the whole community. He and his bride were received by a large number of Hindu friends, who came with bands of music, garlanded them with flowers, took them into their own homes, and feasted them. He has gathered the educated and progressive young Hindus of Palni into a reading club, and is studying with them the progressive movements of the times. He is thus leading them to a better understanding of Christianity."

It would be unjust after mentioning the work of the Christian missionaries not to say that there are strong reform movements going on within

Hinduism at the present time. The members of the Brahmo Somaj braved social ostracism when they first insisted upon taking their wives with them into their public meetings. The Brahmo Somaj* is the Theistic Church of India, and one of several movements for the betterment of conditions both of thought and of living. These reformers are as well aware as Westerners that child-marriage with its opportunities for unspeakable outrages against which there is no redress, and its ignoring of natural law in all cases where marriages are consummated before the bride has become well matured, is threatening the physical ruin of the Indian race. The oppression of child-widows is also a custom of unbelievable cruelty, against which the reformers of both sexes are working with all their might. Their great difficulty is to overcome the profound apathy of the people. Rabindranath Tagore is one of the most prominent of these reformers.

Pundita Ramabai has done a wonderful work for girls and women, and men in India are waking up to the fact that their women have possibilities in them of which they had not dreamed.

The sleep of centuries in India is almost over and a new day is dawning for women, which means a new day for civilization, in that ancient land. The giant has been fettered while asleep, and he must break his chains and throw off the

* See Faith and Progress of the Bramo Somaj, by Pro-tap Chunder Mozoomdar.

time-honored superstitions and the false philosophy of life which have been his undoing. He must return to a more natural life, to a recognition of the rightness of the natural, and then he must advance to a comprehension of spiritual meanings in love so infinite that no state of sainthood can ever be too holy to need its gentle leading.

CHAPTER IV

CONFUCIANISM AND FILIAL DUTY

THE development of religion in China has been a striking illustration of the working out of the family idea as a basis of practical ethics. Although the desire for an impressive ritual and the instinctive recognition of unseen psychic forces have favored the growth of Buddhism and Taoism among the people, Confucianism still remains the characteristic thought of China. It has been said that to know Confucius is to know the heart of every Chinaman. And why should it not be so? Confucius, living some five hundred years before Christ, was himself only a transcriber of the teachings of the sages of an earlier time, a transmitter of the ancient wisdom of the race, which had grown up naturally out of the native instincts of the human soul and the necessities of life.

The worship of this ancient time appears to have been a noble monotheism, so far as concerns its recognition of a supreme Power creating and ruling over all things, and demanding righteousness and justice among men. But this worship was reserved for the emperor and governors as a state function; it scarcely touched the lives of the people. Along with this monotheistic conception they evolved ideas of subordinate spiritual pow-

ers, delegated by "Heaven," the one supreme Deity, as ministers to do his will in the service of men. In the state worship a kind of inferior homage was paid to them, and the belief in them has become the basis of many popular superstitions. These spirits presided over the various physical features of the country, especially important being the spirits of mountains and rivers.

But beside these objects of worship the souls of the deceased, even to the remotest ancestors of the race, came in for a share of the superabundance of religious reverence in the hearts of the people. And this was a worship which came close to every soul through its natural affections. Its ethical value was obvious to the sages of the ancient time, and it was accordingly fostered and made the basis of a moral code of great practical efficiency, if not of a highly idealistic character. Everyone could have a personal religion, with personal responsibility to the spirits of his ancestors, and a ceremonial worship as elaborate as his means could afford. That such things met a need of the human heart, who can deny? Who does not want to do right when thinking of his mother or his father, if he has ever had any true filial love for them? And who does not feel a spiritual glow when he finds himself stimulated to good deeds? The ancient sages of China, seeing this, declared man's nature to be fundamentally good, created for goodness and taking pleasure in it. That few keep themselves pure and

upright through life they admitted. To help all to keep to the path of virtue or to find it again when lost, they held to be the true function of government. There was no priesthood, unless the emperor could be called a priest. Each individual must attend to his own religious ceremonies, and since these were addressed to members of the family, the sense of unworthiness which prompts men to seek an intercessor did not oppress the Chinese mind. It was held that although the majority of men go far astray at times, through the weakness of the human nature Heaven has given them, there are great men sent by Heaven, divinely commissioned to direct their erring footsteps, and such men were sought to be rulers of the people. A priestly caste was unknown, but the educated class was supposed to be fitter to rule than any other, and thus the officials of China have always been men of learning, versed in the classics and the wisdom of the ancients.

In order to give even an approximately clear idea of the Chinese character, it is necessary to devote a little space to the strange superstitions of Taoism. The roots of Taoism are hidden deep in the animistic worship of the primitive Tartar races. That they adopted Lao-tse as their greatest sage and philosophical teacher was incidental, and as a matter of fact, his teachings are practically ignored and not at all understood, even by the priests, who are nothing better than

sorcerers and fortune-tellers, under the guise of religious leaders. They prey upon the people, persuading them that many ceremonies are necessary to secure the peace of their dead, who, they tell them, are likely to make them much trouble if proper attention is not paid to their comfort in the other world. Thus they pervert the worship given originally through love and reverence to a propitiation of spirits inclined to be malicious, and very powerful to carry out their malevolent designs.

According to Dr. Legge, Taoism became an organized ecclesiasticism only after the introduction of Buddhism, whose forms and organization it imitated, except in regard to the celibacy of the priesthood, to which rule it has never submitted.*

Both Taoism and Buddhism appeal to the distinctively religious instinct, which was never fully satisfied by the ancestor worship of Confucianism.

Thus they have a strong hold on the common people, and as far as Buddhism is concerned, a considerable hold on all classes, since at a funeral or other specially solemn occasion, the heart cries out for a man of God to assure it of the efficacy of the prayers offered, or of the sanction of Heaven in that which is being done. A priesthood is always a kind of staff for people to lean

* Mr. Medhurst contradicts this statement, asserting that celibacy is required of Taoist priests. Probably marriage is forbidden but other relations with women are condoned. It is said that this is true of Buddhist priests also, both in China and Japan.

upon, albeit a staff that often wounds and cripples the hand that holds it. Without the moral influence of Confucianism things would doubtless be in a far worse state in China in this respect than they are, for Buddhism is too visionary and Taoism too magical to be as strong as they should be in ethical teaching.

The greatest commandment of Confucianism is the commandment of filial obedience. Little is said of the duties of parents. Dr. Legge tells us that when he quoted the words of Paul that the children ought not to lay up for the parents but the parents for the children, the idea was always greeted with a most vigorous protest. The duty of filial piety is carried to a most extravagant length, especially after the death of the parent, when the rites and ceremonies necessary become extremely burdensome, with, so far as we can see, small advantage to anyone. A favorable spot must be selected for the interment, and here the Taoist diviners have opportunity to apply their art. Often a corpse remains in its sealed coffin unburied for many days, while these investigations are being carried on. Sometimes a body has even to be exhumed and re-buried, when it is found that the spirit of the deceased, being uncomfortable, has been bringing sickness or other calamity upon his family. With such an idea of the revengeful character of his parents' thought of him, it seems strange that the sense of filial

duty should persist in such strength in a Chinaman's mind.

But so it is. The idea of duty has a tremendous hold on the Chinese conscience. As Prof. James has said, "What the whole community comes to believe in grips the individual as in a vise." And if a son owes this immense debt to his parents, much more is a daughter-in-law under the obligation of obedience to her mother-in-law. Not until she has borne a son can she take her place beside her husband as in any sense on an equality with him. Even then her position is one of entire subordination to his will. Her glory is in her humility and self-renunciation, even to the extent of tolerating with equanimity the presence of other wives or concubines in his household.

The ancient sages recognized a certain dualism in nature, as expansion and contraction, positive and negative, male and female; but among these natural antinomies they placed that of ruler and ruled, which means not action followed by an equal reaction, but a positive force acting upon an entirely unresisting object. This was in harmony with their idea of the relations of parent and child, which recognized no real mutuality in the relationship, but laid all the emphasis upon the duties of the child. The wife thus sustains to her husband a relation comparable to that of child to parent or of subject to ruler.

That such a relation is out of harmony with

natural law, no one needs to be told today. Whether pre-historic man was ever monogamous we may not be able to discover, but we know that many of the higher animals and most of the birds have only one mate at a time, while with some birds mating is for life, and they have been known sometimes to die of grief on the death of the mate.

The idea of the subordination of women naturally encouraged polygamy, and while doubtless there was often a fair degree of peace in the home, we know from such stories as those concerning the two wives of Jacob, that the inevitable preference of the husband for one or another of his wives caused just such heartaches then as it would today. The Mohammedans have a proverb that three women in one house make it like a ship in a storm. Apparently they think that two wives can be persuaded to live together in peace, but that a larger number is a doubtful blessing. The parasitical life of the inmates of the harem, moreover, as Mrs. Schreiner has so forcefully shown, has a most demoralizing tendency, and invariably is a cause of degeneracy in the race.

The trouble has all come through a misinterpretation of natural law. The ancient worthies of China desired nothing more than to know the will of Heaven and to teach the people how to do that will. To what then shall we attribute this misunderstanding? Some would call it a result

of the natural depravity of man, of his unbridled lust for power and for the gratification of his appetites. Some might call it by the gentler name of "blunder," due to a childish exaggeration of his own importance and the equally childish wilfulness that will have its own way wherever Nature has endowed him with power to get it. Whichever explanation is correct, the evil is there, and certainly it looks more like a "fall of man" than like anything else. The great business of the world now is to recover from the evil conditions into which it has fallen and persists in falling again and again, even in those countries where progress has been greatest. The upward path is beset with many pitfalls, and progress is a succession of blunders and recoveries.

When Confucius was asked for a general rule of life in one word, he replied, "Is not reciprocity such a word? What you do not want done to yourself do not do to others." Some have objected that this is only a negative form of the Golden Rule, but the word "reciprocity" is positive enough, and it is a fact that the Chinese regard it as teaching a positive law of conduct. If this rule had not been negatived by other precepts which contradict it, and if it had been followed at all faithfully in China, we should see there a very different state of things from what we see today. Confucius inculcated the duty of blood-revenge for a murdered relative, he accepted the recog-

nized estimate of woman, and although he cherished a profound attachment to his mother, his teaching was such as to fasten still more securely the fetters with which women were bound. When it was told him that Lao-tse, who was his contemporary, had said that one should return good for evil, he replied, "What then will you return for good? Recompense injury with justice and return good for good." Such a teaching as that of Lao-tse was too high for Confucius, as it has remained too high for the Chinese people. What they call "justice" is really revenge. It is based on the idea that some one must be made to suffer because a wrong has been committed, without regard to the effect of the suffering or to the reasons which led to the crime.

All genuine justice is necessarily based upon sympathy. You cannot judge anyone until you can put yourself in his place. Modern experiments in prison reform have already awakened us to a recognition of this fact. The effects of hypnotic treatment, or sometimes of a surgical operation, upon a criminal, have opened our eyes to the folly of what we have called "justice," while the results of the work of Maud Ballington Booth among convicts have made still plainer the brutal truth concerning even our civilized penal systems.

And what shall we say of the cruelty so obviously characteristic of the Chinese? Only re-

cently has death by torture been abolished by the government in punishment of capital offenses. Trial by torture also flourished until very recently. Burying alive was a common punishment not so very long ago, and the exposure of decapitated bodies as a warning to rebellious subjects is still considered a legitimate means of enforcing respect for law. According to newspaper accounts, during the recent disturbance incident upon the overthrow of the monarchy, the government authorities seized certain mutinous soldiers, and having gouged out their eyes, cut them in pieces in the street, as a warning against sedition.

I remember reading, not many years ago, an account of a Chinese crucifixion. I can only relate the account from memory, and have no means of verifying it, but it appeared at the time in a high class periodical. The strangest part of this account was the fact that it was not a criminal who was crucified, but a substitute bought and paid for by the criminal himself. And this substitution was accepted by the authorities and by the populace as satisfying all the demands of justice! Blood must flow. Some one must suffer for the crime that had been committed, and so long as the savage crowd could glut their lust for blood by watching the lingering agonies of some victim—any victim—they were satisfied. The way in which the substitute was obtained was equally characteristic of Chinese custom. The

man who voluntarily offered himself to die for a price, was already dying of a lingering disease, and was harassed by the thought that he must leave his aged parents in destitution with no son to care for them. The price offered was sufficient to support them for some years, as long as they were likely to live. Of course there was the pretense of a confession by this man that he committed the crime, but the pretense was transparent, and when in the agony of such horrible torture the victim's devotion wavered, and he cried out again and again that he was not guilty, and begged to be taken down from the cross, his pleadings made no impression on the callous hearts of the on-lookers. After the crowd had dispersed at nightfall the parents came and passed a merciful draught of poison up to the lips of their dying son. Is not the denial of parental love which could accept such a sacrifice from a son an almost unbelievable anomaly to a Western mind? In this exaggeration of filial duty what has become of mother-love?

So much for the type of character fostered by an undue emphasis upon filial duty, without recognition of reciprocal duties on the part of parents or of the natural rights of woman. Female infants are destroyed at pleasure and apparently without compunction, or sold into slavery, that father and mother may have food enough for themselves. But the right to bring children into

the world to meet such a fate seems never to have been questioned. Although no high idealism makes the union of the parents sacred; although the appeal of woman is supposed to be exclusively to the lower nature of man, no suggestion of the duty of self-restraint lest children be born for whom they could not provide, seems ever to have entered the Chinese mind. If men must be employed about the women's apartments, they must be eunuchs, while the religious recluse, alone in his solitude, wrestles with the fleshly temptations that apparently can only be conquered by an emasculating process of discipline. Is it any wonder that the Chinese are not very well fitted for self-government? The ability to "put yourself in his place" and a benevolence that cannot tolerate injustice, are not greatly developed by the kind of religious ideas which we have been considering.

In certain directions, it is true, an astonishing power of self-sacrifice has been developed among the Chinese, but the results show that a cruelty which we cannot regard as natural to man, has been fostered by the failure to recognize certain laws concerning the reciprocal relations of human beings. The abominable custom of binding the feet of little girls, until the bones are stunted and distorted into an unnatural shape, is said to have been introduced as a means of keeping the women from gadding about, and to make them more de-

pendent on their husbands. Who can tell the agony of such enforced dependence, century after century? Today young girls in China are forming societies in which they pledge themselves not to marry, and committing suicide in groups rather than submit to such life-long bondage.

A prominent Chinese visiting this country, gave the results of his observation of the American ideal of conduct, to a newspaper reporter, somewhat as follows: "In America you are always talking about love; in China we talk of duty. Even with children, when urging them to a right course of action, you appeal to love. And true love—you are always talking about true love. There is no such thing. What you call true love is only a mirage on the desert of lust." Whether this report of the eminent Celestial's words is correct or not, it certainly expresses in no uncertain tones the general attitude of his countrymen. Marriage is a duty to the state. Why, does not appear, since the people already swarm like locusts upon the land. Marriage should be with one's social equal, and soberly entered upon as a necessary part of life, the choice of mates being made according to suitability or convenience as seen by the parents. Many sons make more certain the repose of one's soul.

Now lest it appear that my woman's indignation at the wrongs of my sex has prompted me to draw too dark a picture, let me, before closing

this chapter, give a passing glance at another side of Chinese life not quite so repellent. That side is the power of friendship among them. According to the Confucian code, friendship is the only one of the various relationships of life which is strictly mutual, a relationship of equals. All others, even that of elder and younger brother, are the relation of a superior and an inferior, necessitating a certain degree of deference, even obedience, on one side, while giving more or less of authority to the other party in the relationship. Therefore it is in friendship alone that we find in China that most beautiful union of hearts, an equal affection. The foundation of it is said by Confucius to be the desire for mutual help in the paths of virtue. Therefore in its best form it can only subsist between intellectual equals or those nearly equal. Such friendship could not be between a man and a woman for the reason that intellectually she was condemned to be his inferior through lack of education. And it never seems to have occurred to the mind of man through all those ages, that this was the only reason why the attractions of even a good woman seemed to him to bring him down from the superior soul heights which he had so laboriously won. The Americans in China today, especially the missionaries, are revealing a new world to Chinese women, aided more and more by native leaders who have adopted Western ways.

When women are kept in an inferior condition by lack of education, men are obliged to turn to other men for all their intellectual companionship. Lacking any *cameraderie* with the wife of his bosom, a man naturally is inclined to form very strong friendships with other men. Some of these are very beautiful, especially the attachments between pupils and a beloved teacher. Confucius had two disciples whom he dearly loved. Even the death of his son did not cause him so much grief as that of Yen Hui, the year after. Then he cried out, "Alas, Heaven is destroying me, Heaven is destroying me." The other disciples had to admonish him of the excessive character of his grief. And in 479 Tsze-lŭ, perhaps the best loved after Yen Hui, met with a violent end. The master had foreboded that he would do so, but when the event came, he wept sore, and his own death was not far off. It took place in the spring of the following year, B. C. 478,* and after his death some of his disciples built huts around his grave and dwelt there, mourning, for three years, and one of them, after the others were all gone, remained on the spot for three years more.

One more word on the brighter side of the Chinese religious life. Although Buddhism and Taoism have temples and elaborate public worship, Confucianism, which has a deeper influence on the moral character of the people than either,

* The Religions of China—Dr. James Legge.

has no priesthood, no temples, except the one where the emperor, from time immemorial, offered his yearly sacrifice; no ritual, except as each individual performs for himself certain rites in the worship of his ancestors, and practically no theology. It persists among the people as a moral influence alone, something as the influence of the example and teaching of the great Nazarene persists in America even among people who never go to church nor make any profession of religion. We should be fortunate indeed if Christ were enthroned in the hearts of Americans as Confucius is in the hearts of the Chinese, but it is encouraging to know how profound and lasting the influence of a great moral teacher can be, without any of the accessories which we have regarded as necessary for the saving of souls. Surely a temple in every heart is what Christ would have, rather than many houses of worship, filled with insincere or worldly worshipers. In this day of printed books and universal education, his story is accessible to every one, and it is a fact, I think, that his character is the generally accepted ideal among our people, however indifferently they follow in his footsteps. It is even more so in China with Confucius.

The recent establishment of Confucianism as the state religion is regarded by many of our missionaries as a long step in the direction of true religion, opening greater opportunities for their

work by counteracting irreverence and immorality. It does not stand in the way of any rational interpretation of Christianity. On the contrary it might be made admirably supplementary to the distinctively religious teaching of the missionaries, into whose hands the direction of public education in China is falling more and more. It leads to a respect for parents which is too often lacking in the West, and through this respect, which gives to a mother of sons a position of almost autocratic authority, it would seem as if China might easily come to understand a true respect for woman as woman.

CHAPTER V

THE FUJIWARA DEVELOPMENT

WE now have the privilege of contemplating a more agreeable picture than those we have thus far considered. The beauty-loving little people of the Sunrise Kingdom have managed to preserve themselves from many of the corruptions which shock us in other Asiatic countries, and to develop certain ideas which are as startlingly similar to some in Protestant Christianity as the ritualism of Thibet is to that of Catholicism. It is the purpose of this chapter to trace the progress of thought in these favored islands, from its remotest gleams in the dim past of tradition and legend, noting especially the original contribution of Japan to Asiatic thought during the Fujiwara epoch, and the effect of that thought upon Japanese character.

In Japan we find two original deities, male and female—Izanagi and Izanami—and these two are the parents of all that is. The Japanese Islands are their offspring, as well as the race of gods from whom the Japanese people are descended. Evil spirits are also the offspring of Izanagi, coming into being when he bathed in the ocean to cleanse himself of the pollution which he had suffered by visiting the underworld of shades.

Thus the original dual deity disappears behind a crowd of descendants, good and bad. One of these descendants, the Sun Goddess, Amaterasu, is the immediate progenitor of the conquering race that invaded Japan in the early ages. Who their father was seems to be of no moment. Her they revere as the supreme divinity. After her come lesser deities, the ancestors, near or remote, of the families of Japan, for each family has its mythical ancestors to pray to, as well as the loved departed, the fathers, the grandfathers and great-grandfathers whose actual memory still remains to prompt their children's devotion.

The natural effect of such a faith is obvious. First, a great confidence in their own divine destiny, as children of a race of gods, and destined themselves to join the company of their ancestors after this mortal life is ended. Second, a narrow pride and self-satisfaction, since no other people has quite so lofty an origin as theirs or so grand a destiny. Third, a great respect for woman, since the two principal deities worshiped are goddesses, and priestesses and sacred virgins performed the principal services in their worship in the days when Shinto was the national faith, before the advent of Buddhism.

Captain F. Brinkley, editor of the Japan Mail, in his book, "Japan, Its History, Arts and Literature," says of this faith: "Shinto may certainly claim to have established a strong hold

upon the hearts of the people. The annual pilgrimages to the Shrines of Ise, where the Goddess of the Sun and the Goddess of Abundance are worshiped, attract tens of thousands of devotees each spring, and the renovation of the buildings every twentieth year rouses the whole nation to a fervor of faith. Not a peasant believes that his farm can be productive, not a merchant that his business can thrive, unless he pays, or honestly resolves to pay, at least one visit to Ise during his lifetime, and no household believes itself purged of sin unless its members clasp hands and bow heads regularly before the Kami-dana, (the god-shelf). Shinto, in truth, is essentially a family creed. Its roots are entwined around the principle of the household's integrity and perpetuity."

Captain Brinkley tells us that Shinto never attached any merit to celibacy, although certain rites could only be performed by young virgins. Neither is there in Shinto any condemnation of polygamy. The beauty of womanhood, therefore, consists in self-effacing humility, her rights being guarded only by the honor and chivalry of man. The fact that a man whose wife commits suicide on account of his ill-treatment of her, is regarded as disgraced, shows that there is a strong public sentiment to enforce at least a kind and gentle treatment of women. Still, woman is man's inferior in the Japanese mind,

except where Western ideals have been adopted in their most pronounced form. Perhaps this is due to the teachings of Buddhism and Confucianism; perhaps it is in part the result of the subordination of woman necessary where polygamy is practiced.

Sir Edwin Arnold, profound admirer of Buddhism that he was, admitted that this faith, "badly understood," had been a means of degrading woman in Japan. "But such, of course," he adds, "was never the real Indian doctrine." Speaking of the effect of Confucianism he says: "That deplorable old opportunist, Konfutze, or Confucius, wrote: 'The man stands in importance above the woman; he has the right of the strong over the weak.' "

Sir Edwin's conclusion is, as ours has been, that the religions imported from the Continent have distinctly lowered the regard for woman which was so exalted in the primitive Shinto faith.

In the domain of moral law, the teaching of Shinto is similar to that of Confucianism. Man is born good. He is so constituted that he knows his duties by intuition, and the idea of right carries with it a sense of obligation. "If the feet were kept steadfast in the path of truth, the guardianship of the gods was assured even without praying for it. The All-Creator took care, when he fashioned man, that a knowledge of

good and evil should be an integral part of the structure. Unless such a knowledge be assumed man becomes inferior to the animals, all of which have a guiding instinct. To have acquired the conviction that there is no ethical system to be learned and practiced, is to have acquired the method of acting as the gods act. For the rest, precept is far inferior to example.”*

Such was the soil upon which the seed of Buddhism fell. Confucianism had already influenced Japanese thought in regard to morality, furnishing a specific code of maxims to assist the weak-kneed or the perplexed, and in a few particulars introducing new and helpful ideas to the Japanese mind, but leaving the religion of the country untouched. Does it seem strange that, falling upon such soil, Buddhism should have brought forth unique fruits? The Japanese have a genius for extracting the very heart and essence out of a borrowed idea or system of thought, appropriating it and giving forth again a truly original product, brought into being through its influence.

Such a product is Japanese Buddhism. With all the intensity of application exhibited today by students of Western learning in the Land of the Rising Sun, the native genius set itself to extract and assimilate the life principle found in the new

* Japan, Its History, Arts and Literature—F. Brinkley.

creed. Outwardly it was soon changed almost past recognition.

Many ideas regarded as essential in the land of its birth, being repellent to the Japanese mind, were speedily consigned to oblivion, while the new inspiration worked in the life of the people, to the bringing forth of the nearest approach to the teachings of Protestant Christianity that can be found anywhere in the non-Christian world.

The new gospel, as it was first preached in Japan in the sixth century A. D., was essentially the gospel of the brotherhood of man—of the universal possibility of salvation, without regard to caste or privilege. Shinto had no message for the peasant or the slave. They were not descended from the gods and could not hope to be numbered among the gods after death. To them the new faith was a message of divine hope. Buddhism brought also a moral code, which, though simple, was of a lofty type, and connected as it was with the hope of ultimate Buddhahood and the practice of religious meditation, appealed to the religious consciousness as the formal ethics of Confucius could not do. When the leaders of the new movement proclaimed the Shinto deities to have been incarnations of the Buddha, the naturalization of the new faith was complete, and it began to develop into forms harmonizing with the genius of the race, a natural outcome of that race's former unhampered naturalness of relig-

ious thought. For the sake of its bearing on the development of Japanese character it will be worth our while to trace the course of religious thought through the next 1100 years, especially that phase which flourished between 900 and 1200 A. D., or during the Fujiwara epoch.

The ardent practicality of the Japanese mind is in the strongest contrast to the dreamy, indolent patience of those children of the tropics from whom the new religion came to them. Its message of salvation they were ready to accept; its ethical precepts met a willing response, but when it came to the vague and mystical philosophy of the Hindus, and especially to the requirement made of all who would attain perfection, that they should leave active life and give themselves up to meditation, their whole nature rose up in protest, and a leader speedily arose to formulate a doctrine bearing to their minds more evidence of divine inspiration in its practical usefulness. The life of the recluse was no longer regarded as desirable, but an active charity and positive, human helpfulness became the expression of the religious life, while Nirvana assumed a form intelligible to the ordinary consciousness as "the infinite perception of a beatific vision." This was the doctrine of the Shingon sect, which, while it retained the belief in Karma and the worship of ancestors, showed many similarities to Christianity. Shingon means the "True Word," and

the name was given because of the importance attached by it to the repeating of sacred formulas as a religious discipline. It also adopted a multitude of deities, as a means of expressing the idea that all nature is instinct with the divine life. All experiences of life were held to be sacred, and the gods were very near. To quote from Mr. Okakura Kakuzo: "In this way fine thought and special emotions become democratized, the people lay up immense stores of latent energy, and we accomplish the preparation for some outburst of dynamic faculty at a later era."

About the beginning of the tenth century, owing to political disturbances in China, Japan withdrew to a great extent from intercourse with the Continent, and turning inward upon herself, began to develop her own intellectual resources more than ever before. Until this time a classical Chinese style had been affected by writers, the vernacular language being regarded, as in Italy when Dante discarded Latin for the Italian tongue, unfit for serious literature. In Japan, however, it was the women who introduced the popular tongue to letters. Important books appeared, written by women.

"So dawned the great era of feminine literature, in the course of which may be mentioned Murasa ki Shikibu, authoress of the grand romances of Gengi; Seishonagon, whose sarcastic pen anticipates by seven centuries Madame Scudery's witticisms on the court scandals of the

Grand Monarque; Akazome, noted for her peaceful and pure conception of life; and Komachi, the great, sad poetess, whose life exemplifies the loves and sorrows of that refined and voluptuous epoch. Men imitated the style of these ladies, for this was, *par excellence*, the age of woman.”*

Since there was a large peasant population, beside the serfs, it was possible for the nobility to devote themselves to whatever kind of activities suited their mood or their ideals. The upper class Japanese of this period, with their natural inclination to refined and artistic pursuits, gave themselves up to the study of art and letters. All practical affairs were left to inferiors, and the capital presented the appearance of a fairyland of dainty luxury and refined thought. It was at about this period that Marco Polo visited the country and took back to Venice wonderful tales of the flower-bedecked and fragile beauty of its homes, of the loveliness of its women and the courtesy of its men. It was not until the Russo-Japanese war proved the fighting qualities and the deathless loyalty of the Japanese character, that the West recovered from the impression brought back by the Venetian traveler and began to take the little people seriously.

During this epoch a wave of religious emotion passed over Japan. Mr. Okakura attributes it

* Ideals of the East.—Okakura Kakuzo.

to the ascendancy of woman at this period. He says that the stern discipline taught by the monks had produced a reaction in which the more feminine method of self-surrender took the place of the stern repression of desire. He says: "Both Genshin, the formulator of the creed, and Genku, who carried it to its culmination, pleaded that human nature was weak, and try as it might, could not accomplish entire self-conquest and direct attainment of the divine in this life. It was rather by the mercy of the Amida Buddha and his emanation, Kwannon*, that one could be saved. They did not put themselves in conflict with the earlier sects, but leaving them to work out, each its own results in its own way, declared that it was for strong natures and rare individuals to develop by what they called Shodo, or the 'Path of Saints,' while for the ordinary masses a prayer, even a single prayer, addressed to the almost maternal godhead represented in Amida, the Immeasurable Light, was enough to draw the soul into his world of purity, called the Jodo, where, free from the pains and evils of this wretched life, they could evolve into the Buddhahood itself."

In this development of Buddhism one can easily trace the likeness to Wesley's doctrine of Free Grace. The surrender to the guidance of the divine leading, and perfect trust in a Savior

* A goddess or intercessor, almost filling the place of the Virgin in Catholic Christianity.

both willing and able to save to the uttermost, takes the place of the proud assertion of the privilege of manhood in self-realization. It will be seen how the sternness of the creed has melted away, leaving that distinctively Christian doctrine, (as we have always supposed it) of living faith, the one essential to salvation.

Captain Brinkley tells us of another modification, in the teaching of what is called the Spirit sect, which added to trust a grateful love that was believed to have power to keep the disciple from wandering from the path. Surely a most natural addition to the doctrine, and one which still further relates it to Christianity. These two sects own more than half of all the temples in the country, and Mr. Okakura says that two-thirds of the people belong to the Jodo or Pure Land sect, though perhaps he may mean to include the Spirit sect with it. This influence has softened the harsh expression of the images of the gods, and has greatly and permanently affected the life of the people by its gentle teachings. The priesthood ceased to observe with strictness the rule of celibacy and certain other restraints. Buddhism had been changed in its most characteristic features.

But the festival of flowers of the Fujiwara court was destined to a sad overthrow. The over-refinement of the nobility left them an easy prey to the provincial nobles who conspired against them, and a change of dynasty was the

result. Although the new sects remained to influence thought, a sterner, simpler life came to be the ideal during the Kamakura and Ashikaga periods, which lasted from the year 1200 to 1600, when the knightly class, or Samurai, rose to great importance. Monasticism never assumed any very triumphant ascendancy, yet self-discipline was recognized as a necessary complement to emotional religion, and woman was relegated to the place assigned to her by the Buddhism of the Continent. The thought movements of these three periods correspond in a large way to those of Europe during the same centuries.

One more modification of the creed took place when Nichiren gave to the people the conception of a God in whom everything lives, moves and has its being. So we see in Japanese Buddhism today, a religion which, quickened into new life by the example of the Christian missionaries, is still a power for good in Japan, although probably destined to yield in time either to the greater Christianity of the coming age, or to whatever religious synthesis seems to the growing philosophic consciousness of the people to hold the essence of true religion.

I have dwelt thus at length upon the religious development of the Japanese, because of the part played by woman both in its ancient and in its mediaeval history, and the evident effect upon the life of the people of her humanizing influence in religion. Of the general character of the people

of Japan, before they set themselves to assimilate Western ideals, Sir Edwin Arnold says: "As for the people, I am, and always shall be, of good St. Francis Xavier's feeling. This nation is the delight of my soul. But where else in the world does there exist such a conspiracy to be agreeable; such a widespread compact to render the difficult affairs of life as smooth and graceful as circumstances admit; such fair decrees of fine behavior, fixed and accepted for all; such universal restraints of the coarser impulses of speech and act; such pretty picturesqueness of daily existence; such lively love of nature as the embellisher of that existence; such sincere delight in beautiful, artistic things; such tenderness to little children; such reverence for parents and old persons; such widespread refinement of taste and habits; such courtesy to strangers; such willingness to please and to be pleased."

Sir Edwin finds words to fail him in the attempt to express his admiration of Japanese women, and he is at a loss to account for their great charm. The exquisite beauty of character and charm of manner displayed by them are invariably the subject of comment by Western visitors to their island home. Lafcadio Hearn, as we all know, was so fascinated with them that one comes to distrust the sober justice of his opinions in regard to anything Japanese. As for the cause of the remarkable development of womanly loveliness among them, we have seen something

of it in their ancient history, which has undoubtedly left traces of a chivalrous feeling among men such that far more consideration is given to woman and a far more refined feeling prevails in regard to her than the accepted faith seems to justify. With this as a foundation, the Japanese modifications of the Buddhist creed, while not openly acknowledging any sort of equality between man and woman, have been such as to give free exercise to woman's peculiar gifts, and have enabled her to accomplish what seems a miracle of character-building in the face of theoretical contempt and many cruel and unjust customs. Of course the character thus formed is not strong for outward achievement, but in self-conquest and loyalty to duty it would seem to be unequalled anywhere on earth. Some observers declare that the women of Japan are so superior to the men that they seem almost to belong to a different race.

It is interesting to note the correspondence that seems always to exist between physical beauty and beauty of civilization. The Greeks were beautiful. The Samoans, whose native type of semi-civilization is said by John La Farge to reproduce the archaic life of early Greece, took the prize for physical perfection over all competitors at the International Exposition at Chicago.

The amalgamation of races and the new education of women in the United States are producing

a type which for refined and intellectual beauty is said by artists to be unequalled anywhere. And among Japanese women prettiness is the rule,—a dainty, graceful, sympathetic loveliness, with the most tapering, dimpled hands and the most charming voices the women of any race can boast.

Another thing that must have some connection with the feminine refinement, combined with stern self-discipline, which characterizes the race, is the exquisite delicacy of touch shown by individuals of all classes in the most difficult kinds of handicraft. Convicts are set to work making cloisonné enamels. It is soon discovered which men are capable of such work, and with marvelous quickness these learn the details of the craft and produce articles whose perfect finish and accuracy of workmanship would seem impossible to any but trained artist-artisans. A ready, intelligent skill in all mechanical crafts, and a generally diffused appreciation of artistic beauty, testify to a race-consciousness astonishingly susceptible to training in these directions, if not actually developed in them at birth.

The present transition period in Japan is proving the intelligence and patriotism of her statesmen in as severe an ordeal as has often come to any nation. From the Emperor, who of his own accord limited his own power by giving to his people a constitution, that the nation might stand abreast of the foremost civilized powers in the world, down to the humblest soldier in the Russo-

Japanese war, who despised death or any sort of suffering if he might serve his emperor, the picture of loyalty and patriotism has been complete, and an example to the civilized world.

The makers of the New Japan seem intellectually as capable and as keen as the great men of any other nation. However their former civilization differed from ours, it was certainly a civilization of a high grade, since through it the human mind and conscience could come to such development.

The mutual admiration of the Japanese and some, at least, of the more thoughtful of Westerners, for one another's peculiar excellences, furnishes an encouraging picture of the generous possibilities of human nature, and the passing of that insular spirit of self-satisfied egotism, which prompted our forefathers to make the word "outlandish" mean grotesque or barbarous. The invariable politeness of the Japanese of all classes has become a proverb. Even small children have a dignified propriety of conduct that is almost too strict. It must be a relief to see the little ones in the mission kindergartens play with the freedom and abandon of American children. But the older people deplore the influence of the mission schools on the manners of young girls. Doubtless their sins are merely those of omission, for the training of Japanese girls in etiquette has been elaborate and severe, involving minute details of ceremonious conduct which the mission-

aries must naturally think needless, if indeed, they are not utterly ignorant of them.* But the conscientious, self-controlled little creatures make strong Christian women, when the larger outlook and the higher stimulus of service to humanity, given by the missionaries, set free their powers of self-devotion for greater usefulness.

Home discipline in Japan, we are told by those who have lived there, is always gentle, the severest reprimand being accompanied by a smile. One is tempted to linger over this subject, closely related as it is to the influence of home love in the making of customs and even of laws. The kindness shown to children of both sexes is equalled, however, by that given to old people. Even a childless widow, living in the home of a relative, is treated with the utmost deference and consideration. Indeed, so unquestioning and unquestioned is the devotion to the aged, that the Japanese cannot understand the Western desire to lay up a provision for old age, in order not to be dependent on the younger generation.

But we must pass on from this bright picture to consider some darker aspects of Japanese life, involving an inquiry into that baffling problem of the higher civilization, the social evil. If we discuss this matter in connection with Japan

* Japanese etiquette, according to Mr. Okakura, begins with the rules for flirting a fan and ends with those for committing *hari-kari*, or suicide.

alone, it is not because Japan is worse than many Western lands in this respect, but because she presents the unique spectacle of an Oriental people making the transition from the ancient Oriental view of woman, to the modern view, while the problems to be met there are after all, identical with those of all civilized countries.

Japan is trying to bring to the problem of commercialized vice, what has been thought the scientific solution, and has applied its principles more thoroughly and consistently than has been done elsewhere. The inevitable inhumanity of the entire system, even at its best, is here strikingly shown. Commercialized vice is simply a survival of the ancient institution of slavery, limited to one sex and to a comparatively small number of individuals, yet an anachronism in modern civilization.

Men are today beginning to think of their wives and sisters as human beings having equal rights with themselves, and to extend to all women, theoretically at least, the right of self-support, which carries with it, of course, the right of independent action. It depends upon these favored women to make such respect actually extend to all womankind. When the women who are loved and honored by men or who are independent of their support, begin to feel the wrongs of their unfortunate sisters so keenly that they suffer vicariously with them, and are willing to

stand between them and the men whose brutality degrades them, then and not till then will men be awakened to the enormity of the wrongs to which society is for the most part blind today. Then will men find their better selves and learn their duty to the race, their obligation to guard every woman's purity as they would guard that of a sister. The lead in this matter must be taken by women; it is their work.

CHAPTER VI

A DARKER SIDE OF JAPANESE LIFE

THE Japanese are a light-hearted people. Yet their light-heartedness is not so much due to frivolity of character as to a determined will to be cheerful under all circumstances. Cheerfulness is with them a duty, and the entertaining of their friends in the most pleasing manner is one of their highest aims in life. The French saying, "Tout le monde s'amuse," is equally true in Japan. From the children, whose toys and games are innumerable, to the statesmen and diplomats, who must have a *geisha* to dance for them at a banquet and to ply her graceful art of entertaining for the delight of the company, everyone is ready to be amused and made gay, and employment is given to many who make it their business to "drive dull care away" for those who are able to pay for the luxury.

The young wife, however, has small part in these enjoyments. She is practically the servant of her mother-in-law and her husband, and to a great extent of everyone else in the house. When the others go to the theatre or the tea-house, or on the innumerable picnics arranged for the purpose of enjoying the country at the season when the blossoming trees are in their glory, she is apt to be the one to stay at home and keep the

house. Her hope is that when she reaches old age she in turn will be honored and waited upon and be free to come and go as she pleases. The success of her married life depends entirely upon her power to please her husband, who can divorce her for any trifling cause. Only recently have restrictions been placed upon this right, or the right itself extended to women. The husband may have his concubines, he may frequent the Yoshiwara, he may be as ill-tempered at home as he pleases, the wife must bear all uncomplainingly, and if there is domestic unpleasantness the blame will usually be laid upon her, who has not been able to please her lord sufficiently to keep his love. The happy childhood of a Japanese girl gives place to a womanhood bringing many trials and disappointments, and the average woman is old at thirty, with a sad resignation in her face, although she never ceases to smile.

The pathetic little story of "Madam Butterfly" shows in a manner to arouse the chivalrous wrath of any man with a generous heart in his bosom, how utterly at the mercy of her husband a Japanese wife is, and how easily an otherwise respectable European or American may lay aside his chivalry when in Japan and become guilty of the most cruel deception, deserting his innocent little wife and forgetting the episode when convenience requires, simply because the Japanese woman is so charming and no law protects her.

Among the peasants there is more companionship between husbands and wives than among the more educated classes. They share their toil and their cares and there is no great disparity in their education, neither having any worth mentioning. But among the wealthy the wife is merely a kind of upper servant in her husband's house, and when he wishes it, a toy for his amusement, for she cannot share in his intellectual pursuits or any of his larger aims, owing to the difference in their education. This condition has reacted favorably upon the position of servants, whose work is honored more than in the West. The servant occupies very nearly the place of the old-fashioned New England "help," and is even expected to entertain guests in the absence of the mistress. Servants and employees of all kinds retain something of the spirit of loyalty and personal devotion in service that belonged to the feudal time, not so long past in the Land of the Rising Sun.

A curious and interesting profession is that of the geisha, the dancing girl and professional entertainer, whose services are in demand on all occasions and whose ambition is to charm some man so that he will either make her his wife, or take her for a time from her employer, paying her enough so that she can pursue her calling on her own account after the temporary *liaison* is broken off. Many of these girls are said to be pure in their life, but many more are "as frail

as they are fair," although as a class they stand above the professional prostitutes.

As for prostitution, the government exercises a rigid supervision in this matter, even having a "bureau of prostitution" to attend to all the details of the system. The Yoshiwara of Tokyo is a town apart, the segregation of vice being complete, and every prostitute being distinctly marked by having her obi, or sash, tied in front.* They are for the most part unwilling and unhappy victims, sold into this slavery by their parents or engaged for a term of years under conditions which the government tries to make as fair to the victims as circumstances will permit, but which nevertheless amount to virtual slavery. Many a romance no doubt begins in the Yoshiwara, and many a tragic story is told of the virtues of some *oiran*, doomed to a life of defilement such as even the Japanese recognize as the lowest depth to which a woman can sink, and yet who has sacrificed herself for others in the most supreme self-abnegation, going to her life of shame as one might go to death by torture, and coming out of it with her soul unspotted. The lack of severity in the Japanese attitude towards women of this class is due more to the common knowledge of the facts than to lack of appreciation of female virtue. They regard these victims of a false civilization with pity rather than

* The Real Japan.—Henry Norman.

with scorn, and yet parents by the hundreds can be found to condemn their daughters to such a life. Since Virginius slew his daughter in the Roman market-place to save her from such a fate, the feeling of Western fathers on this matter has been so strong that almost any one would die himself rather than see his child condemned to such slavery.

The cause of this strange callousness of parents among these gentle little people is doubtless to be sought in the accepted idea of the natural inferiority of woman. She is born to serve others. Her personal wishes, her personal advantage, even her personal purity, are matters of secondary importance.

The supreme virtue for woman is not chastity but obedience. How can her person be sacred except as a sacrifice? The whole of Japanese ethics is based on this idea of sacrifice, of loyalty to superiors, even unto death. It is the feudal idea, loyalty from retainer to chieftain or daimio, from daimio to emperor, from child to parent, from wife to husband. And the beauty of the loyalty is only equalled by the selfish readiness with which each sacrifice is accepted. There is no glimmering of the idea of equal rights nor of the duty of self-respect.

The natural kind-heartedness and universal politeness of the Japanese mitigate very greatly the effects of this state of things. It is not so bad in general practice as it is in principle. Still

a really right practice can never be based on false assumptions; no amount of kindness to a slave can make up to him for the loss of manhood involved in slavery. If a stout jinrikisha man relieves his little wife by carrying the heavy water buckets from the well for her, it is a gratuitous kindness, not an obligation owed by strength to weakness, and he is liable to much ridicule from his companions for his act. Still a good degree of consideration is shown by men of the peasant class to women.

"There seems no doubt at all that among the peasantry of Japan one finds the women who have the most freedom and independence. Among this class all through the country, the women, though hard worked and possessing few comforts, lead lives of intelligent, independent labor, and have in the family positions as respected and honored as those held by women in America. Their lives are fuller and happier than those of the women of the higher classes, for they are themselves bread-winners, contributing an important part of the family revenues, and they are obeyed and respected accordingly. The Japanese lady, at her marriage, lays aside her independent existence to become the subordinate and servant of her husband and parents-in-law, and her face, as the years go by, shows how much she has given up, how completely she has sacrificed herself to those about her. The Japanese peasant woman, when she marries, works side by

side with her husband, finds life full of interest outside of the simple household work, and, as the years go by, her face shows more and more individuality, more pleasure in life, less suffering and disappointment, than that of her wealthier and less hard-working sister."*

Thus we see again how much truer are the natural impulses of the human heart than all the elaborate codes of conduct ever founded upon a false philosophy; how much more happiness there is in a life of humble toil with liberty and equality and intelligent companionship between husband and wife, than there is where wealth and leisure bring in artificial conditions, and pleasure flaunts her tempting signals to the ruin of home love. As for the men who are supposed to be benefited by these conditions, the effect upon them is succinctly told in the statement already quoted that Japanese women are so superior to the men that they seem as if belonging to another race.

Whatever hardship the single standard of morality might be thought to work to individuals of the stronger sex, its effect on the stamina and quality of the race could not fail to be beneficial, while its development in men, of clear, just vision, of pity for the unfortunate and of a chivalrous respect for woman as woman, ought to be worth trying for.

* Japanese Women and Girls.—Alice Mabel Bacon.

The condition of man today is an abnormal one. No such exaggerated sexual appetite can be found anywhere among the beasts that perish. It cannot be that the welfare of the race demands that a whole class be doomed to shame and suffering for the good of the rest,—that any man can have a right to take from any woman that which her father or her brother would die to save her. It used to be thought that slaves were a necessity, that the minority might have the luxury and leisure supposed to be necessary to the higher culture without which a true civilization cannot be. But we are proving today that high thinking is best encouraged by plain living, and that the very luxury supposed to be necessary for culture is certain to become a demoralizing influence and the beginning of degeneracy.

We have dispensed with legal slavery in America. We are working hard to banish those unrecognized forms of slavery which still flourish in our midst. It is only beginning to be realized here that legalized prostitution is a form of slavery and that the life is seldom entered upon by women willingly. Polygamy may have been suited to primitive man. Prostitution is suited only to degenerates. Destructive to health, to chivalry, to truly tender feeling of all kinds, it is infinitely worse than a limited polygamy, although the latter is outgrown while the former still clings like a leach and drains our life blood. The whole world wrestles with this problem.

Only ages of perverted thought and perverted instincts, of strong drink and war and licentiousness, could have produced such an abnormal development of the most fundamental and necessary instincts of humanity, with such a stupid blindness to the spiritual uses and the spiritual satisfactions of a controlled and spiritualized sex love.

Japan today is awakening to a realization that her standards of conduct in these respects are antiquated. Many young men of the better class are establishing homes after the American type as nearly as they can. The European type is not infrequently found among them. So sensitive are they to Western criticism of their life in this particular that it is difficult to obtain accurate information as to the number of the late Emperor's children, since they were all born of secondary wives or concubines, the Empress having been childless. Since the accession of the present Emperor, however, it has been decreed that the heir to the throne must be a son of the Empress as well as of the Emperor, or the succession must pass to a collateral branch of the family.

Perhaps it will not be out of place to refer here to certain other characteristics of the Japanese, although these matters are beside the main argument of this book. It may be thought that the view here presented of this interesting people is too partial in their favor to meet the demands of justice. Their proverbial cleanliness, for one

thing, is said by those who know, to be subject to peculiar limitations. Frequent lustrations were a part of the ancient Shinto ritual; tidiness and neatness are a part of the dainty, artistic temperament of the people; but cleanliness in the scientific, sanitary sense, is not common. The people are said to be almost insensible to a foul odor which would drive a European or American out of the house. The sanitary arrangements of the houses are of the most primitive type—indeed, among the poorer classes, are indescribably bad,—and when it is discovered that the entire family, one after another, bathe in the same water, the poetry of their cleanliness becomes something less than we had thought it.

They are also known to be far less honest in their business dealings than the Chinese. As a Japanese Christian expressed it: "We know how to die, but we have yet to learn how to live." Their virtues are those of the feudal order, their vices having the same origin. It was beneath the dignity of a feudal nobleman to handle money, or to barter or bargain for anything. Money transactions being left all to the lower classes, and despised, as all alike degraded, the commercial virtues could not develop as in a country where trade is honorable and can be engaged in by honorable men. These faults the Japanese will correct in time.

More difficult is the problem of adjusting themselves to the new conditions which the pres-

ent time is forcing upon them. The struggle for subsistence is growing sharper; their art, that one greatest title of the Japanese to universal admiration, is being degraded by commercialism as well as undermined by a mistaken zeal for westernizing everything. The liberty which we ourselves can hardly use with safety, is a dangerous freedom in unaccustomed hands. The manners of the people, their dress, their ideals, are undergoing a change which is enough to make their admirers hold their breath in fear lest they may not be able to steer their course safely among the many rocks and whirlpools of modern life. The old Japan is passing away. What is the new Japan to be? Let us hope that she will avoid the dangers that beset her way, assimilate what is best of our Western ideas, and help us to work out the civilization of the future on broader and more beautiful lines than we could without her help.

CHAPTER VII

MOHAMMEDAN IDEALS

IN the religions which we have so far examined we have found desire regarded invariably as an evil; in India and in Japan through Buddhist influence as drawing the soul to earthly things, and in China as tending to selfish disregard of others' rights. Suppression of the flesh, as of an evil accident whose utter destruction is to be desired,—this is the keynote of religious thinking in India, while the Confucian ideal is always the subordination of the individual to the community, with a communistic tendency well calculated to destroy initiative and check ambition. Both systems of thought are essentially repressive, and as a natural result, have worked out an entirely unnatural idea of the meaning and uses of sex attraction. This whole instinct is frowned upon as evil in its essence. Even in marriage it is allowed no voice, and is not even recognized as a respectable feeling. An Oriental would never offer to his wife in public any little affectionate attention,—indeed it is hardly proper for him to be seen on the street with her. Confucius never said, like St. Paul, “Husbands, love your wives.” He bade men love their parents and their brothers, but the key to domestic life in his view was strict attention to duty and mutual

tolerance, with the husband in the position of master and the wife in that of servant.

In Mohammedanism we see an attempt at a truer understanding of life and its natural impulses. Perhaps the secret of this divergence from the predominant thought of Asia lies in the personality of the founder of Islam. A forceful man, of strong will and mighty, ungoverned passions, his one consuming thought was of the majesty of the One God whom Asia Minor was so carelessly forgetting in the degrading worship of lesser deities. Perhaps his marriage with Kadijah gave him his great respect for the influence of woman, for Kadijah was his first convert, and as long as she lived his efficient and appreciative helper and his only wife. She must have been a woman of superior mind, and she held the Prophet to her in the bonds of a love that would seem to leave nothing to be desired.

But after her death he took to himself one wife after another until he had eleven, beside several concubines. No wonder he found it necessary to make his religion endorse love! And no wonder the love that it endorses is not elevating either to women or to men. He forbade his followers to have more than four wives, however, making of himself an exception to his own rule, probably on account of his own superior sanctity.

Let us give a brief glance at the love-philoso-

phy of Islam as expounded by the Sufees, a mystical sect that claims superior knowledge of the esoteric meaning of the doctrines and discipline instituted by the Prophet. I shall quote from an article that appeared in "Mind" of November, 1903, from the pen of Mohammed Barakatullah, a highly cultivated and very eminent Moslem, who is regarded as an authority on the subject of which he writes. Prof. Barakatullah explains how both beauty and love belong originally to Absolute Being, and emanating thence, pervade the whole universe with a reflected light from God, and then goes on to say: "Man is the epitome of the universe, who stands out as its central point. Man, who stands on the border line between the spiritual and the physical, on the one side joins hands with the angels, and on the other is related to the brutes and the material world. Every other being in the universe reflects one or another of the Divine Attributes; man reflects the whole. It is given to man alone to know the nature of things as they are in reality, imitate the Creator, so to speak, in His omniscience, and thereby become the lord of the creation. Man is the theatre of the Divine Names and the meeting point of the Divine Attributes. Whatever troubles and trials nature may have in store, it is the lot of man, says the Sufee, to endure and overcome them, as the holder of the Divine Trust. Nay, the Sufee,

as a true lover, fancies in every anomaly in the domain of nature, some blandishment of the Eternal Beloved, and with the eye of a lover he sees kindness in cruelty. To look in this way at the inexplicable phenomena and develop such a state of mind is the first letter in the alphabet of the Sufees, and is called Tasleem or Submission. Sulhulkul, or universal peace and good-will to all, is the second command of their Bible. Mahabbatulkul, i. e., to love all and everything, is the final grade in the course of their education. In fact, the very essence of their creed is love."

Then Prof. Barakatullah proceeds to show how the conquest of self is to be accomplished by love, and by love alone, and how the first lessons of love must be learned through a merely human love and passion. But human love is not the end; it is only a bridge, and it leads to a divine love beyond, a universal love that sees God in all and contemplates Him in an ecstasy of bliss. The ultimate end of man is absorption in God, or non-existence of the separate self. He quotes:

"That which entereth not the imagination, that shall I become!

Let me then become non-existence, for non-existence, like the organ,

Pealeth to me, 'Verily unto Him do we return.' "

All this sounds very different from the popular Mohammedanism of which we hear, with its

many formal prayers, its war-like temper and its fanatical hatred of those of another faith, even though the central thought of that other faith be the same love which the Sufee declares to be the essence of the creed of Islam.

The idea that human love is but a bridge by which man attains to the divine love of heaven, seems also to be contradicted by the popular picture of the Moslems' Paradise, unless something figurative is meant by the houris who charm with their beauty and lull with their songs the beatified souls of men. It is hardly to be supposed that any esoteric meaning attaches to these sensuous pictures of heaven which are so common in Mohammedanism, at least in the minds of ordinary believers. The sublimest teachings can be perverted, and conversely, misleading sophistries intended to excuse immoral practices can be tortured into a very lofty sounding philosophy. Probably the philosophy of Islam began with some profound insights, but certainly the founder of the faith set the example of degrading the love which he himself had known in youth.

That there is a certain idealism concerning love in Mohammedan countries, we need not doubt. Chivalry first found its way into Europe from Arabia at the time of the Mohammedan conquests. We have all read Arab love songs or romances that arouse a sympathetic thrill in the most idealistic of us. Love for woman is

holy, and her love is sought, in these stories at least, as a free gift and the highest good in life. Yet always it is woman who is to minister to man's well-being, not man to woman's. We hear nothing of mortal women in heaven. Instead there are beautiful beings to arouse man's jaded senses with their more than mortal loveliness. The whole business is one-sided.

In Islam God is Force, Will, Majesty. If he is also Love, that Love is united with these other characteristic attributes in such a manner that they seem to overshadow it; and in like manner in the Moslem marriage customs we see force and will overshadowing love, for the wife, although she may be too sacred to show her face unveiled on the street, yet is practically a slave all her life, having no choice in her own marriage and no freedom after she is married. Moreover, the priceless possession of a husband's entire love is not likely ever to be hers, for, beside the three other wives whom the law allows him, he may have an unlimited number of female slaves, and she has no right to complain. It is true that she can acquire and hold property, and the favorite wife seems often to hold a very high place in her husband's respect and esteem, but until very recently education has been denied to women, as has been all broadening contact with the outside world.

Nevertheless, woman is regarded as capable of

sainthood, if we may believe Prof. MacDonald, who has made a careful study of the history and faith of Islam. He says: "In the ecstatic religious life only does the difference between the man and woman drop away; both are simply human beings before their God. In that Presence they are equal, in virtue of the common human nature."*

It seems difficult to reconcile this with the accusation frequently made that in Islam women have no souls. But Islam is not alone among religions in including contradictory ideas within its pale.

Notwithstanding its respect for woman, the ascetic life is generally exalted in Mohammedanism as the path to union with Deity. This is in direct contradiction to the life of its founder as well as to the Sufee philosophy as expounded by Mr. Barakatullah. The two ideas seem to be struggling for the mastery, and in the main, victory seems to rest with the conception which finds the essence of sainthood to consist in destroying all desire save the desire for God,—not God in humanity but God in the abstract. Yet the pursuit of this ideal is confined to the religious orders.

Now what is the effect of the Mohammedan idea of woman upon society? Let me refer to

* Religious Attitude and Life in Islam.—Duncan Black MacDonald.

several authorities quoted by Robert E. Speer in "The Light of the World." From Sir William Muir he gives the following: "Polygamy, with the barbarous institution of servile concubinage, is the worm at the root of Islam, the secret of its decadence. By it the purity and virtue of the family tie are touched; the tone and vigor of the dominant classes are sapped; the body politic becomes weak and languid, excepting for intrigue; and the state itself too often crumbles to pieces, the prey of a doubtful and contested succession. Offspring borne by the slave to her proper lord and master is legitimate, and as such, shares in the inheritance, but the provision, praiseworthy in itself, affords but an additional ground for division in the house."

From Stanley Lane Poole he quotes: "It is not so much in the matter of wives as in that of concubines, that Mohammed made an irretrievable mistake. The condition of the female slave in the East is indeed deplorable. She is at the entire mercy of her master, who can do what he pleases with her and her companions; for the Moslem is not restricted in the number of his concubines, as he is in that of his wives. The female white slave is kept solely for her master's sensual gratification, and is sold when he is tired of her, and so she passes from master to master, a very wreck of womanhood. Her condition is a little improved if she bear a son to her tyrant;

but even then he is at liberty to refuse to acknowledge the child as his own, though it must be owned he seldom does this. Kind as the Prophet was himself toward bondswomen, one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves. The Moslem soldier was allowed to do as he pleased with any infidel woman he might meet with in his victorious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered shame and dishonor by this license, he cannot find words to express his horror, and this cruel indulgence has left its mark on the Moslem character, nay, on the whole character of Eastern life."

A third quotation given by the same author, from Keene, in "The Turks in India," completes a sufficient arraignment of the social system in Mohammedanism.

"All zenana life must be bad for men at all stages of their existence. In youth it must be ruin to be petted and spoiled by a company of submissive slave girls. In manhood it is no less an evil that when a man enters into private life, his affections should be put up to auction among foolish, fond competitors, full of mutual jealousies and slanders. We are not left entirely to conjecture as to the effect of female influence in home life, when it is exerted under those unenlightened

and demoralizing conditions. That is plainly an element lying at the root of all the most important features that differentiate progress from stagnation."

The writer last quoted has discerned the very principle which this book is written to elucidate; i. e. that the home life, whatever its character, determines the character and accordingly, the progress or the stagnation of a race. How to purify the home becomes, then, the most important of all the questions that affect human life. And by purify I mean not only keeping one woman sacred to one man, but elevating the tone of all the sentiments and affections that have their root in the relations which men and women sustain to one another through family ties. It cannot be done by legal enactments, for "love laughs at locksmiths," illicit as well as legally respectable love. Kindness and unselfishness cannot be enforced by law. Moreover it is only as laws are supported by public opinion that they have any binding force, and public opinion is founded on the ideals which the people cherish.

How necessarily degrading are the marriage customs of Islam, is so plain that he who runs may read. How hardening to a man's heart it must be to own a harem full of slaves, whose only excuse for existence in his eyes, is the satisfaction which they can give to his sensual appetite, and whom he can sell to another man at any time,

with no compunctions of conscience! It must be easy to fire such brutalized natures to warlike fury, and easy to persuade them, with their darkened moral vision, that a gospel of holy truth can be propagated by the sword. Truly it is woman who determines the progress or the degradation of the race, yet not woman's voluntary influence, so much as the influence of man's thought and will concerning her, for it has always been her fate to take whatever place has been assigned to her by him.

Mohammedanism has built its law neither on filial love nor on equality of rights. Its ideal is absolutism. Founded at a time when a magnificent monarchy was the ideal of a great state, it conceived of God as an irresponsible monarch over all the earth. The majesty of force was the central thought, and gave color to the whole philosophy of orthodox Islam. Sufeeism was a reaction in favor of more spiritual ideals, and does not represent the predominant character of Moslem belief.

A modern reaction in Mohammedan thought is seen in Behaism, which is today winning multitudes of adherents in various countries. While acknowledging Mohammed, this sect is so generous in its appreciation of all other great religious teachers that Islam would scarcely know it for its own child. Indeed, it has suffered violent persecution in Persia, the land of its birth. It advo-

cates the unveiling of women and the abolition of the harem, and in general its ideas are in harmony with the best ideals of the West. It is probably destined to have great influence for good in the awakening time that is dawning in Asia.

A faith that has real vitality at its core, is sometimes capable of changing its character in astonishing ways, as it grows and develops. Some of the Moslem leaders of the new régime in Turkey, actually find support in their faith for thoroughly democratic ideas of government, and quite liberal notions concerning "woman's sphere."

CHAPTER VIII

WOMAN IN PAGAN EUROPE

OUR inquiry now brings us to the peoples of the West, and we shall try to trace back to their earliest dawn the ideas of liberty and equality, both in their political significance and as applied to the relations of man and woman. We have found nothing of the sort in Asia, except as it has been borrowed in recent times from the West. The ideas of service and loyalty have been brought to their highest possible development, it would seem, in some of the countries we have considered; but those ideas have been found wanting for the development of the highest civilization. In Europe long ago a new thought began to germinate, a new spirit to cry out for expression; and its coming to consciousness was like the coming of a youth to adolescence, a silent, unplanned-for development of latent forces. In the character of pagan Europe as contrasted with that of Asia is to be found the reason why the religion of Christ moved westward and could never take root on Asiatic soil. It was not suited to the spirit that had possession of Asia.

The Greeks and Romans are regarded as of pure Aryan descent. At the time of their migration from their primitive home, which is thought to have been on the plateau of Iran, their tribal

organization was of the patriarchal type. And the father was also the priest. The worship was family worship, and the general tone of life of the people was free, full-blooded and instinct with the joy of living. The earliest traces of Greek life now to be found in buried implements and images give unmistakable promise of the glorious artistic development in store. Keenly alive to beauty, vigorous, warlike and mentally alert, they founded colonies which soon called for some other form of government than the patriarchal. The petty chieftains of whom Homer wrote, loved war as well as did the old Vikings who, from the same primitive home continued their wanderings as far as the Baltic Sea, without mingling their blood with that of any other races. These chiefs were called kings, and apparently held sway by right of their demonstrated prowess on the battle-field and the willing submission of their followers. At any rate it is certain that at the time when the cities of Athens and Sparta were founded there was no question of any hereditary royalty belonging to any family. These cities were democracies, ruled by the people, that is, the free-born citizens, for a large proportion of the population were slaves, who were not counted as human beings, but simply as property. Even in the stories of Homer, councils of the old men assisted the kings to manage the affairs of state. A representative government therefore seems to have been the earliest form developed in Greece.

Along with this free form of government came greater freedom for women. It was very much limited, it is true, and men were at liberty to have as many female slaves as they pleased, but polygamy was practically outgrown, and the one wife held a position of more dignity than was permitted in most of the countries of Asia. Later, in Rome, this dignity became more conspicuous still.

An interesting side light is thrown on the customs obtaining in Athens at the height of her glory by the story of Aspasia. This brilliant woman had acquired an education equal to that of the leading men of the time, a fact which of itself proves that there was less rigidity in the laws that kept women in seclusion and ignorance than in most civilized countries at that time. She came to Athens as an adventuress, made the acquaintance of the most intellectual men of the city, and won such admiration from Pericles that it was said to have been the cause of his separation from his wife, which soon took place. He then formed as close a relation with Aspasia as the law permitted with a woman of foreign birth, and she was his companion and inspiration for years. It was even said by Plato that she wrote one of his most brilliant harangues, and that she was also the preceptress of Socrates.

The social circle that Aspasia drew about her seems to have been more like those of the women of the great French salons than like anything else

in history. The most brilliant men of the city frequented the gatherings which she held, and although her independent manner of life made her the subject of much malicious gossip, many of these men brought their wives to listen to her conversation. Here also is another interesting side light. These men would not have cared to bring their wives with them if they had not wished them to share their own intellectual life, to be companions for them in their highest interests. They even braved much public criticism that their wives might have this privilege. A wife was not expected to meet her husband's friends; if he brought other men home with him, she must retire.

Marriages at this time were arranged for the young people by their parents, and the institution became much more artificial than in the heroic age. That women chafed under these restraints and misjudgments, is shown in the popular dramas and in other ways. In the *Thesmophoriazusae* of Aristophanes, the women speak for themselves thus: "If we are an evil, why do you marry us, and allow us neither to go out nor to be caught looking from the windows, and insist on guarding the evil with so much care? And if a woman goes out and you find her before the door, you get into a rage, whereas you ought to be pleased and bring a thank offering if you were really rid of the evil and did not find her sitting there any

more when you came home. Then when we take a peep out of the window, every man wants to look at the evil, and when one blushes and draws in one's head, they all want all the more to see the evil peep out."

The education of the Athenian woman was almost strictly domestic. As men became more skilled in philosophy the intellectual disparity between them and their wives became greater and greater. For intellectual companionships they were thrown almost entirely upon other men. Strong friendships grew up in consequence and sometimes relationships strangely abnormal, when men "burned in their lust one toward another," testifying thus to the unnaturalness of the conditions under which they were living. Love between man and woman demands companionship on all planes, most especially on the highest plane that either one has reached. The soul refuses to be solitary, and if forced to be so creates abnormal conditions all the way down. Probably nowhere and at no time were the abnormalities more excessive or unspeakable than in Greece and Rome at the time of Christ.

Rome of the decadence presents a tragic spectacle of moral ruin. Licentiousness was the rule. At the bottom of it were the twin causes, luxury and idleness, for the Roman citizen lived on the labors of the conquered races, especially of those individuals brought to the city as slaves. In the

physical excesses which sapped the moral and physical strength of the people, all spiritual aspiration, all artistic and intellectual capacities, were swallowed up and lost. Cruelty, lust and greed, that grim trio, were fairly sated with feasting and with blood, and turning again, devoured their parents with the decay of imbecility and disease. Thus Rome fell, but it was only the fall of a ruling class, for the subjects of the Roman Empire both in Rome and throughout what is known as the Roman world, were full of a vigor that oppression had not crushed. Christianity was like a leaven hidden in the seething mass, although its best representatives had been driven to the monastic life as an escape from the corruptions of the time.

But before we leave pagan Europe we have to inquire what were the teachings of her greatest sages who sought to penetrate the mystery of life, and then we may take a survey of the peoples of the north and west of Europe.

Aristotle wrote at some length concerning domestic relations and the mutual duties of husbands and wives. He recognizes standards of conduct loftier than those we have thus far observed among the nations. He says: "And in very truth nothing is so peculiarly the property of a wife as a chaste and hallowed intercourse Furthermore, the husband ought to choose the best course out of all that we have said above,

and so to conciliate his wife to himself and to make her trustworthy and well disposed as that whether her husband be present or absent she will be equally good, while he can turn his attention to public matters, so that even in his absence she may feel that no one is better, nor more suited to her, than her own husband."

Socrates spoke of love in a more philosophical vein, piercing with his keen thought into the spiritual essence of the matter in a way that forecast the thought of coming ages.

Plato in "The Symposium" records an account by Socrates of a conversation held by him with Diotima, a priestess, said by some to have been a Pythagorean, but by others said to have had no real existence. After analyzing the nature of love as the desire for good, and further for the everlasting possession of the good—for immortality—the priestess says: "Men whose bodies only are creative betake themselves to women and beget children,—this is the character of their love; their offspring as they hope, will preserve their memory and give them the blessedness and immortality which they desire in the future. But creative souls—there are men who are more creative in their souls than in their bodies—conceive that which is proper for the soul to conceive or retain. And what are these conceptions?—Wisdom and virtue in general, and such creators are all poets and other artists who may be said to have invention. But the greatest and fairest sort

of wisdom by far is that which is concerned with the ordering of states and families, and which is called temperance and justice. And he who in youth has the seed of these implanted in him and is himself inspired, when he comes to maturity desires to beget and generate offspring. And he wanders about seeking beauty that he may beget offspring—for in deformity will he beget nothing—and embraces the beautiful rather than the deformed; and when he finds a fair and noble and well nurtured soul, and there is union of the two in one person, he gladly embraces it, and to such a soul he is full of fair speech about virtue and the nature and pursuits of a good man; and he tries to educate it; and at the touch and presence of the beautiful he brings forth the beautiful which he conceived long before, and the beautiful is ever present with him and in his memory even when absent, and in company they tend that which he brings forth, and they are bound together by a far nearer tie and have a closer friendship than those who beget mortal children, for the children who are their common offspring are fairer and more immortal. Who, when he thinks of Homer and Hesiod and other great poets, would not rather emulate them in the creation of children such as theirs, which have preserved their memory and given them everlasting glory? Or who would not have such children as Lycurgus left behind to be the saviors, not only of Lacedaemon but of Hellas, as one may say?"

Diotima further elaborates this subject, beginning: "These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of these, and to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain." One wonders whether these greater mysteries, darkly hinted at by the priestess, are those suggested by Plato in his doctrine known as "Platonic love," or whether possibly her vision had compassed that all-embracing, impersonal tenderness known to the great lovers of humanity. That divine vision had faintly gleamed at times before the eyes of Oriental dreamers in their thought of Buddhahood, but a really serviceable love for humanity on this highest plane they could never acquire, simply because they cursed the human love that is the only ladder by which man can mount to the divine.

Plato dreamed of a perfect union of male and female minds, bringing forth fruits of beauty and humanity fit to make of earth a heaven, thus recognizing sex love as belonging to soul as well as body. The Christian Church caught up this idea and strove to make of marriage a sacrament. It was the dawning of the adolescence of a race. How the thought grew and struggled for expression we shall see when we consider Chivalry and its results.

Among the races of the north and west of

Europe we find the tendency to honor and reverence woman even stronger than among the Latin peoples. The causes of this tendency are too obscure to speak of with dogmatic certainty, since woman held there a high place in the regard of man at the beginning of authentic history. Perhaps the most reasonable explanation is to be found in the character of the migrating tribes who pushed westward so far, and in the new conditions which they encountered when they settled upon foreign soil. Granted that there is a natural tendency to evolve to higher forms of life visible in a generalized view of the world, and in mankind a tendency to develop in the direction of moral and spiritual evolution, we can see that this tendency would naturally act most freely among the most enterprising and energetic groups of people, those having the most initiative and the least attachment to tradition. Such would inevitably be the character of tribes daring enough to push out into unknown wildernesses or through the country of hostile tribes in search of better conditions. Conservatism naturally goes with a clinging to the soil on which one was born. New ideas take root more easily in new environments, and spontaneous variation has a freer and more unrestricted action.

Then the struggle with the adverse climatic conditions of the North brought into exercise all the physical powers of women as well as men.

There was no opportunity for the soft and effeminate luxury of the harem nor for the idle, meditative life of the ascetic who sought to throw off the yoke of bondage to the senses. Men and women lived together in relationships of primeval naturalness. Polygamy was originally well-nigh universal, and even the communal use of women (whatever that may mean), is said to have been practiced in very early times. But these primitive customs were almost abolished among the Teutons at the time when history opens with the accounts given by Roman generals of the manners of the people whom they met in their campaigns of conquest.

Virgil, in his *Eclogues*, hints at ancient customs of Arcadian simplicity when Corydon wooed Phyllis with his oaten pipes, and their relations were as free and impermanent as those of birds. But there is nothing definite to be gleaned from these allusions concerning marriage customs in the Golden Age to which the Romans as well as the peoples of Asia looked back with regretful admiration. More definite are the references by Homer to the relations sustained by his "god-like heroes" to their female slaves, relations in which the principle that "none but the brave deserve the fair" was extended so as to mean that the victor deserves all the fair captives that he can get. The hardship of this custom for women was mitigated by the fact that they themselves so worshiped

physical prowess that the force which compelled their submission often conquered their hearts as well; even, (if we may believe the testimony of literature) when it was a case of a woman being captured by the man who had first killed her husband.

But this takes us back to such early times that our knowledge becomes somewhat uncertain, a mere matter of inference. At the time when the victorious Romans were carrying their conquests into Gaul and Germany, their reports of the strength and virtue of the women of those races give unqualified testimony to their admiration and even their fear of them. But it was the sturdy, fearless loyalty of these women that impressed them. Of any softer charms they have little to say.

Dr. Shoenfeld tells us: "In its beginnings Teutonic family life was undoubtedly hard; it was however, destined to emerge from its early barbarity and one-sidedness into a strong, sound and healthy moral relation between the sexes. Only thus could have been produced a race now dominant throughout the world, and always capable, by this development, of the best and highest progress in political advancement."*

Dr. Shoenfeld also quotes Julius Caesar as follows: "It is a matter of the highest praise to the youth of a people whose minds, from early child-

* Women of the Teutonic Nations—Hermann Shoenfeld.

hood, had been directed to strenuous conditions and warlike efforts, to remain sexually undeveloped as long as possible, since this made the body stately and vigorous, and strengthened the muscles. It was a disgrace for a youth to know a woman before his twentieth year. Nor could such things be kept secret, since both sexes bathed together in the rivers and had only furs for garments, which left the body, to a large part, naked."

Politically, the organization of these tribes was of a very primitive kind. The very word "könig," meaning "the man who can," suggests the origin of the power of rulers among the Germanic peoples, and doubtless the same is true of the inhabitants of the Scandinavian peninsula and all of Europe further west. But "the man who can" is not necessarily the man of the greatest martial prowess or the strongest physical development. No one man is a match in these respects for a whole tribe. His success in battle may win for him his elevation to the chieftainship, but to keep it must have required, even in these very early times, mental and moral qualities sufficient to make the men of the tribe believe that their interests were safe in his hands. The "hustings" were popular assemblies that were able sometimes to dictate to the king. The government was really by the freemen of the tribe. There was nothing in Europe at all comparable to the magnificent monarchies of Egypt, Assyria

or Babylonia, neither was any stable federation like that of the Chinese Empire possible among these barbarous races. Their life was too primitive for any such developments, even if their guiding genius had tended to build up such tyrannies.

As time counts in the rise and decay of nations, the period of oppressive tyranny in France was very short, and the violence of the overturning in the French Revolution shows how strong was the primitive fire of the love of liberty smouldering in the hearts of the common people of that country. The people of the free tribes of ancient Europe were independent, liberty-loving warriors, even the women being quite capable of assisting their husbands in battle when the need arose.

Plutarch tells us that when the Roman legions pursued the defeated Teutons to their camp, "the Teuton women met them with swords and axes, and making a terrible outcry, drove the fugitives as well as the pursuers back, the first as traitors, the others as enemies, and mixing among the warriors, with their fair arms pulling away the shields of the Romans and laying hold on their swords, endured the wounds and slashing of their bodies—invincible unto death—with undaunted resolution."

In the religion of the Teutonic peoples we find a reflection of their character. They lamented the loss of no Golden Age in the past. Rather they looked forward with wonderful prophetic

insight, to the "twilight of the gods," when a new order should be inaugurated, the old gods should die, and virtues more excellent than courage should flourish and be honored. They saw in the world a conflict of forces,—life to them was conflict, all nature in those northern latitudes seeming to challenge men to her conquest—and their indomitable spirit was tried and proved in that as in the warlike virtues.

The moral realm showed them also forces of good and evil striving each to overthrow the other, very much as they appeared to the Persians. A strict and rugged morality, resulting in strong minds and stronger bodies, characterized them, and they saw in woman a revealer of the will of the gods rather than a tempter to evil. As in primitive Japan, much of the official conduct of religious ceremonies devolved upon the priestesses and sacred virgins. These practiced divination and were consulted on important questions of state policy. Certain women were regarded as almost divine beings, and in general, a special gift of spiritual insight was recognized as belonging to woman, so that her judgment was much deferred to and her person and honor held very sacred. There were also women supposed to be versed in "black magic,"—"bale-wise" women, who were much feared.

The nearest approach to the deification of women appears in the Valkyries. It was supposed that a peculiarly beautiful woman might

win the love of Odin and become a Valkyrie, though usually these are heavenly beings, daughters of Odin, proud in their virginity and their privilege of escorting dying heroes to Valhalla and serving them with mead at the tables of the gods. There are accounts of Valkyries who were won by mortal men, but only by trickery could this be done. The man must carry off their feather garments while they were bathing, and hide them, as without them the divine maidens could not fly away.

The story of Brunhild and Siegfried is a version of the story of the Sleeping Beauty—perhaps the original of it. Odin's wrathful decree that she shall love a mortal hero causes in Brunhild a passion of grief; yet when Siegfried braves the fire with which the All-Father has surrounded her and awakens her with a kiss, her passion for him is of the same primitive intensity as was her grief. Titanic emotions surged in the breasts of these strong, free people, women as well as men, and their religion never glorified the extinction of passionate feeling. Instead, the wholesome moral standards recognized among them turned these emotions into great forces for intellectual and moral development. Socially and economically women were accorded a very inferior place, but practically the reverence given them was very great, and the primitive right to possess a woman, body and soul, became in time the duty to protect

her, to care for her, and if need arose, to die in her defense.

Concerning the beauty of the Germanic women contemporary testimony seems to be unanimous. They were strong and magnificently formed, with ruddy complexions, blue eyes whose proud glance could defy death rather than submit to dishonor, and golden hair, which was so admired by the Romans that Roman women tried to bleach their own black tresses to the same color. Their influence over their husbands was very great, notwithstanding the laws which made of them mere chattels, and even in matters of public concern their advice was sought and deferred to, so that they became a real political power. Theirs was the guardianship of the sacred runes, which were used in forecasting future events. Little staffs bearing symbolic markings were thrown, like dice, and from the result of the throw the predictions were made.

Such were the conditions in Europe when the first Christian missionaries carried their Gospel to the barbarians. The Germanic peoples seized upon Christianity at once, as if it had been the light for which they were waiting, and when at last they swept down upon Rome and conquered that proud city, they brought their primitive virtues to the relief of a corrupt and degraded society, acquiring in their turn, a little of the culture of the conquered people and a good deal of their

outward manner of life. Dr. Shoenfeld says: "Christianization and amalgamation instilled into their Teutonic spirit the germs of that Romanticism which we are wont to consider as purely Germanic, while in reality it is an elixir of the Christian-Roman fountain assimilated by the Teutonic soul. The Roman Catholic Church, working upon the soul through the senses,—the only possible way to reach and penetrate the soul of primitive man, who is unfit for abstract thought,—created the divine arts, poetry, music, architecture, in the progressive sequence of the centuries of German history."

All this applies equally well to France, which had before this been overrun by the Franks, a tribe from Germany, but the history of the Merovingian dynasty is stained with crimes which are in shocking contrast to the earlier accounts of Germanic virtue. Of Spain and Britain so little is known that they may well be passed over as probably having characteristics somewhat similar to those already described, the common characteristics of primitive European peoples. During four or five centuries there was nothing like stability in political matters anywhere in Europe. It was a time of chaos, of the violent action and reaction of forces, of attempts at civilization crushed and overwhelmed again and again by rude, barbarian onslaughts, a time of gestation, as it were, when the outlook seemed all dark and the forces of

savagery and corruption seemed likely to carry the world backward to utter destruction.

But out of all this conflict was to emerge a new soul, the vital germ being Teutonic and carried all over Europe by the migrations of the Germanic tribes, the fructifying principle being the Christian ideal, made effective through the power of the papacy as well as through its own spiritual vitality.

The idea of the Fatherhood of God, developed by the Hebrew prophets and made a living force by Jesus, with its corollary, the Brotherhood of Man—the democratic ideal in government and the ethical ideal in religion—began to quicken in the soul of humanity. Far beneath the surface of life this leaven worked until its time was ripe, when it came forth to the light of day, a conscious working energy.

CHAPTER IX

CHIVALRY AND ITS RESULTS

CHIVALRY was a flower. It has fallen as all flowers must fall, and the fruit to which it gave birth is not yet ripe. Little did the mediaeval knight imagine that the whole feudal system was but a glittering fallacy—a temporary expedient not having in its nature enough of brotherhood and equality to make it a fit vehicle for the larger political ideas of the future. He expected to right all wrongs by martial prowess and honor Christ and his lady with a loyal homage quite different from the superior attitude which he held towards those of whom Christ said that whatever we should do “to the least of these,” was as if we had done it to himself.

But Chivalry accomplished great things. It served as a bridge on which Europe could make the transition from barbarism to civilization. It evolved a thought of woman hinted at by the best minds of ancient Greece, and started humanity in the pursuit of a love-ideal that is still for most people but a fantastic dream. The mediaeval thought was itself sometimes fantastic enough, but among the immortal names of the Renaissance we find some whose great fame was due to the inspiration which they found in the smiles or in the memory of some fair lady worshiped at a dis-

tance, the whole force of the lover's passion being thrown into the work that he hoped would honor his beloved or win him praise from her.

The worship of the Virgin was the apotheosis of womanhood. How this worship originated it is impossible now to trace with certainty, but it began very early and by the seventh or eighth century was well established. But even before this the idealism suggested by the Greek philosophers and expressed in the Germanic religion, had been seized upon by the Church and tactfully used to elevate man's thought of woman. Marriage came to be treated as a sacrament. Its legality was not dependent upon the sanction of the Church until the fourteenth or fifteenth century, but as early as the Carlovingian time it was required that a "confession of marriage in the Church" be made and a priestly blessing received.

The monastic life had by this time attracted large numbers of the most zealous followers of the Christian faith. The corruptions of the time were so excessive and the opportunities for usefulness offered by the monasteries so many and so great that these institutions grew and flourished, and became, notwithstanding many evils that crept into them from time to time, the great repositories of culture and the headquarters for missionary and charitable work. Naturally the monastic ideal of life began to be exalted above a life "in the world." Thus we find the contradic-

tion of two ideals of life. Marriage was a sacrament, yet to vow never to marry was holier. Of course many votaries fell away and broke their vows, and suffered excommunication in consequence. The worship of the "Mother of God," being a deification of womanhood, especially of virginity, had an immeasurable influence in elevating and refining man's ideal of womanly perfection. Chastity in woman came to be valued for its own sake, rather than simply as faithfulness due from a slave to her lord and master. Nuns were greatly revered, both for the purity of their lives and for their zeal in all good works. All these influences created an unnatural, if reverential, attitude towards woman, an exaltation of her through superhuman standards of excellence, beginning with the thought that combined virginity and motherhood. Yet on the whole the effect was to refine the coarse and brutal in man's nature by presenting to his mind the thought of the other sex with the halo of divinity about it to check all rude or vulgar impulses.

Thus the Church took up the sexual instinct and alternately stimulated and repressed it, teaching it finer and more spiritual meanings and preparing the way for the woman-worship that was the soul of Chivalry. And there was greater need of such an influence than we can well realize today. Monogamy was not yet fully recognized as a necessary rule in marriage, and the strong

power of the Church was able only slowly, aided by the independent spirit of the women themselves, to establish this principle. One fair woman induced a royal suitor to put away ten wives and twenty concubines for her sake, declaring that no man in the world was desirable enough to induce her "to sacrifice her virginity for the thirtieth part of his love."

The laxity in morals everywhere was very great during the reign of Charlemagne, and stories of magic were invented to excuse the lapses of the illustrious king himself, who outwardly upheld the Christian standards, but in his private life was anything but exemplary. After his death the civilization which he founded was almost destroyed, yet out of the ashes we see the moral ideal rising phenix-like to life again.

It had been prophesied that the end of the world would come in the year 1000. The conditions both social and political, did not seem to discourage this anticipation. The Church thundered her anathemas in vain against immorality in both public and private relations, although the evil against which she struggled was already corrupting her own life. Religious thought became more and more gloomy. The savage passions of men were reflected in their thought of God, and they did not hesitate to anticipate the tortures of the next world in their treatment of the enemies of the Church, or any whose convic-

tions ran counter to her teachings. Yet there were many influential lives of signal virtue, both of rulers and of cloistered saints, whose lustre relieves the sombre picture of these troubled times.

The nun Roswitha is perhaps the most famous woman of this period. She is regarded as the first German poetess, although she wrote in Latin. She was learned in the classics and wrote in a style imitating the Latin poets. Her purpose was moral and ascetic, although her dramatic sketches reflect the barbarous intensity of the passions of the people, showing life as it was with a realism worthy of Balzac, if not so keenly analytical. Her conclusions are always a triumph for virtue, however, and though her works were intended primarily for the edification of her own cloister, her fame spread far and wide. She was called "the German Muse."

Celibacy was not enforced among the clergy until the year 1074, when Gregory VII made it an offense punishable by excommunication for a married priest to administer the sacrament or for anyone to receive it from his hands. There was great opposition to this edict, but the gain in power which it brought the papacy made Gregory inflexible. It established much more firmly the supremacy of the Holy See. Nevertheless, the inevitable abuses arising in this connection were one of the principal causes of the

storm which ended in the establishment of Protestantism.

The great period of Chivalry covered less than 200 years. After that its decay set in with the overthrow of feudalism and the natural waning of the spiritual impulse which had produced it. During its ascendancy the great monastic orders had been founded, magnificent cathedrals had been built and adorned with paintings illustrating the dogmatic teachings of the Church,—for to the mass of the people the pictures in the cathedrals were the only books,—the Crusades had come and passed, and tragic as was their history and fanatical as was their zeal, had in the end widened the narrow horizon of Western thought by travel and by contact with the older civilizations of southeastern Europe.

Then set in the period of decadence, known as the Era of Desolation, when the Church, corrupted with the most abominable iniquities and abuses of its power, helped to degrade the people whom it had formerly elevated out of barbarism. As in Rome at the dawn of Christianity, an unimaginably low level of public morality had been reached, when a great reaction set in. The Renaissance presented to men's minds the stimulating vision of an ancient culture, and following in its wake, partly as a result of this intellectual quickening and partly as a natural reaction after a time of intolerable priestly corruption and op-

pression, the Reformation aroused men's consciences and set new forces in motion for the regeneration of society. The long, dark period of demoralization we shall pass over, while we study somewhat carefully the constructive thought movements of the mediaeval time, which form so important a link between the past and present, a positive, upward step in the evolution of man.

The love ideal of Chivalry varied all the way from a pure spiritual and intellectual attachment to a passionate desire for sense gratification. It began on the heights, but degenerated at last to the merest sensuality, fully justifying the denunciations heaped upon it by the Church. Yet the Church in her "Maria Cult" had fostered if she had not originated, the first impulse towards woman worship. Our Lady and "my lady" seemed often strangely confused in the thought of a knightly lover, and many a young monk, no doubt, appeased his longing for a pure woman's love, by his adoration of the Blessed Virgin. Then came the mystics, a later group of emotionalists, of whom Eckhard is the best known leader, teaching that the union with Christ should be the consummation of the soul's desire. They drew the sensuous emotions into the domain of religion and imagination. Women especially responded to this teaching, and through the imagination experienced all the emotions of union with a divine bridegroom. The movement spread like

an epidemic through the convents. Ladies left the allurements of earthly lovers to bask in the smiles and enjoy the embraces of a vividly imagined ideal. That this consciousness of oneness with divinity was rather an ecstatic auto-hypnosis than a real sense of unity with all life or with the Source of life, we can scarcely doubt. Its extravagant unreality may have helped to hasten the decadence that was already under way.

With probably some notable exceptions, these experiences must be regarded as a thoroughly abnormal development of emotionalism. All ecstasies must be judged by their fruits. There is no healthy rapture possible to man except that which is the natural accompaniment of the exercise of a normal life function. Rapture should be either the joy of creating or the joy of apprehending or demonstrating truth. Accordingly, unless we find unusual powers for good resulting from unusual religious emotions, we are forced to place them in the category of pathological manifestations. In the case of the mediaeval ecstasies the emotion seems to have been regarded as an end in itself, exactly as the yogi regards the bliss of his introverted consciousness as the supreme end of life. Such artificially induced ecstasies are a corollary, so to speak, of asceticism, and do not appear in connection with natural, wholesome standards of conduct.

But to return to the first and loftiest ideal of Chivalry. This ideal was a spiritual companion-

ship, a true soul love, between man and woman. That the persons experiencing it were very apt to be already married, placed the whole experience in a questionable light and made necessary very careful distinctions in the matter of emotions. Yet Chivalry triumphed. It came to be regarded as an honorable distinction for a married woman to have a knight vowed to her service, and to men it seemed that such a relationship educated and ennobled them. The knight was expected to defend his lady's honor on the battlefield and in every possible way, and not to endanger that honor in any way by his own conduct. It need not be said that this ideal was too high to be understood, much less acted upon by many. Probably the greater part of these attachments were either an ungratified passion that made the lover a slave to his lady's slightest whim until he tired of such fruitless service, or else a relation not above reproach from a moral point of view. Yet the mere effort at self-restraint gave a more spiritual quality to love.

The difficulty of making a man whose whole range of thought is animal understand ideal love, is amusingly shown in a sonnet by Cecco Angiolieri, one of Dante's friends. It begins:

"Dante Alighieri in Becchina's praise,
Won't have me sing, and bears him like my lord.
He's but a pinchbeck florin, on my word."*

* Translation by D. G. Rossetti.

Meaning that Dante was only a counterfeit or a fraud, since he was unwilling that another should sing of love, while singing continually in a lady's praise himself. But Cecco's song was of mere sense love, and Becchina was undoubtedly, like Beatrice, a married woman. Whence Dante's indignant remonstrances with his friend.

While in England Chivalry never reached the high development which it attained on the Continent, there seems to have been a more natural manner of life there and more freedom among young people in choosing their life partners. In Sir Thomas Mallory's account of the doings of the Knights of the Round Table, the point of view is that of the time of the writer, although the stories purport to be records of the lives of heroes long dead. The aim of a knight in these tales is usually to win the woman whom he worships for a wife. The love of Lancelot and Guinevere, ending as it did in the violation of her marriage vow, is treated as the cause of the kingdom's ruin, and the love of Tristram and Isolt, picturesque and pathetic as it is, is represented as a tragedy, both being murdered in each other's arms by the angry husband. Tennyson, though he has tinged these legends with a nineteenth century coloring, does no violence to Sir Thomas's account when he makes King Arthur say:

“I made them lay their hands in mine and swear
To reverence the king as though he were
Their conscience, and their conscience as their
king;
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To lead sweet lives in purest chastity,
To love one maiden only, cleave to her
And worship her by years of noble deeds
Until they won her.”

But the knights of Arthur's court are quite as much occupied with war as with love. There was in English life at the period when Chivalry had reached its blossoming time in Europe, a sturdy, independent naturalness, albeit strongly tinged with primitive sensuality, which kept it from the danger of becoming effeminate through over-refinement of the emotions. The Troubadours of Provence also sang in warlike strains, glorifying patriotic devotion as well as the love of woman.

In Italy, Dante was the first to employ the vernacular tongue in literary composition, and his immortal poem, especially the last cantos of the *Purgatorio*, show how inextricably religious emotion was blended with the love of woman in its highest aspects. When he first meets Beatrice in the spirit world, he fixes his eyes upon her so intently, “to rid them of their ten years' thirst,” that the angels turn his face away with the words,

"Too fixed a gaze!" Yet though she must still be so far removed, though he may never come nearer to her than to walk beside her, listening to her instructions, and at last to behold her glory, enthroned beside the Holy Mother, she nevertheless upbraids him for his faithlessness to her, inasmuch as after her death he married Gemma Donata. Surely she seems to have exacted a large price for a small favor. But doubtless in Dante's mind she stood for ideal truth and beauty, and as a matter of fact, he was not very happy in his married life. He was so afraid of suggesting any unspiritual longing where Beatrice was concerned, that he seems to fall short of any satisfactory climax in his vision of heaven. Yet his sonnets written to her during her life, betray an emotion so overwhelming that it borders on the sickly. One feels almost ashamed, however, of such a criticism, when one considers that his love survived her by ten years, and then raised to her memory so great a monument as the immortal *Divina Commedia*.

Other immortal names beside Dante's are linked with those of virtuous women whom their love has raised to a place beside them on the roll of fame. Michael Angelo, who never had a wife, adored the saintly Vittoria Colonna, both before and after her husband's death. But she gave him only a sisterly return, and never remarried after she was left a widow. He seems to have been satisfied, however, and to have

found in her calm sympathy the comfort which his morose and ungentle temper needed. Petrarch found inspiration in Laura, and her unyielding reserve could not drive him from her, although his passion was of an ardent sort,—a dangerous sort to any but the strongest woman. Leonora, a princess, was removed by difference in birth from Tasso, yet the attachment between them was a strong congeniality of gifted intellects, which made the occasional hours passed in her society a great stimulus to her lover,—if indeed he could be called a lover.

And in the convents do we find none of these lofty, helpful friendships? Charitas Pirkheimer, abbess of St. Clare's, a woman of great ability and unimpeachable character, enjoyed the friendship of many famous men, notable among them being Albrecht Dürer, between whom and the abbess there existed an especially strong attachment. But if we are looking for romance, the friendship between St. Francis and Santa Clara seems most nearly to border upon love. Clara listened to his preaching, and then, falling on her knees before him, begged to be allowed to take the vows which all must take who joined the order which he had founded, but to which no woman had yet been admitted. After due consideration her request was granted, and she entered upon the work of organizing women into an order of nuns, similar to that of the Franciscan friars. She showed herself a woman of ability

and intense zeal, and her friendship with St. Francis was founded upon a common faith, common ideals and a common work, to which both were devoted, heart and soul. The attachment between them is said to have been almost unearthly in its spiritual beauty and tenderness, yet it was only a realization of an ideal then very common in the minds of men. Nevertheless, it was recognized that such friendships could not safely be encouraged among members of the Order, so regulations were provided circumscribing the liberty of the inmates of the convents, that such intimacies might not grow up. How ill they succeeded the history of conventual life shows, for restraints and restrictions are of little avail when the standards of morality are lowered, and at the time of the decadence, before the Reformation, convent life came into very bad odor among the people, low as their own standards of conduct were. The only security against immorality is in the hearts of the people, but with a high ethical standard in this respect, the modern freedom of association of men and women gives immense opportunity for the quickening of the intellectual life through congenial companionship. Many of these are to be found today, some of them greatening the lives of great men or bringing out the talents of gifted women. We would not exchange our modern freedom for the veiled seclusion of either the harem or the convent. We must accept the dangers with the advantages of

our freedom, and work for higher standards of honor and loyalty as the best safeguards of public morals. Times of great idealism come now and then, followed by a receding wave when the upward impulse seems to fail, but again the oncoming tide pours in and a higher level than the last is reached. So it has always been; so it will be again.

Chivalry has nothing to contribute to modern political ideals except the virtue of loyalty in service. Its only meaning today is in the matter of private morality,—in the relation of the sexes and the obligation owed by the strong to the weak. That weakness constituted an actual moral claim upon strength, was never recognized until the days of Chivalry. The mutual interdependence of the different classes in the feudal order, made protection of the inferior or the weak, the duty of the superior.

“Noblesse oblige” is a principle of inestimable value, especially when commercialism and commercial standards tend to make all of life dependent on barter and sale. The right of the strong over the weak was regarded by Confucius as an inalienable right. But Chivalry has reversed this judgment, and claims for the weak a positive right to the protection of the strong. It is a Christian principle, adopted by modern civilization as an ideal, and actually forming the basis of many laws. In this respect Chivalry compassed the meaning of brotherhood, for this duty

of the strong to the weak is acknowledged in the family relation. And the greater the weakness and helplessness, the stronger, in a Christian home, is the claim upon those who are strong.

All modern literature shows the effect of Chivalry upon the minds of men. The novel is a modern product, and what is it usually but an analysis of a love more or less ideal? Without a love interest few novels can sustain themselves to the end. And love is always idealistically treated, at least in novels ranked as good and wholesome. Robert Louis Stevenson never ventured on a love plot. He said that this was because he did not know how to treat the matter ideally, and so he had the good sense to refrain from treating it at all. However much their lives may belie their theories, men want love served up in ideal form in novels. The heart's real hunger is for that which is spiritual. No one takes the sensual except as a second best, a temporary excitant or consolation, or when unbelief has robbed him of faith in the spiritual. There may be joy in a drinking song, but there is no joy in Shelley's laments over "love's sad satiety" or the ephemeral nature of the only love he knew. Instead, such unbelief in the spiritual in love creates an intense melancholy, a perplexed wonder and doubt as to the meaning of life, that tends to morbidity and immorality of every kind. I think that every careful student of human nature will acknowledge this.

Dr. Schoenfeld says: "Minnesong represented at first and during its growth, purity in love and profound respect for noble womanhood. Goethe's word, 'Wilt thou in life know what is seemly, inquire it of noble women,' is fully realized. We like to dwell on this phase of our theme, for soon we shall have to descend to the very depths of corruption and impurity. If we had not the chronological records of history, it would be hard to believe that a nation could be swept by a century of religious wars from the ideals set forth in minnesong to the degeneracy that characterized the Era of Desolation. But in the early days of minnesong, modesty, chastity and 'measure' or moderation, are concomitants of the ideal of womanhood. Love is then the extinction of self. Walter von der Vogelweide says, 'True minne never entered false hearts.' "

Antiquity knew nothing of the love song as developed by the minnesingers. The glorification of the senses in amorous verse was not uncommon among them, but there was a total lack of that reverence, that religious quality that characterized the mediaeval singers, and made it possible to class sex love among the loftiest and most devout emotions—indeed, made it impossible to class this aspect of it otherwise. Even Sappho's love songs suggest mere physical attraction. The Teutonic women also seem to have felt this passion with a primitive intensity, the joy of being possessed, soul and body, by a strong man. The

delicate shadings and tender subtleties,—the reverence, the self-restraint, the whole religious quality of minnesong was something utterly unknown to them.

I cannot better illustrate this subject of the minnesong than with a song by Master Hadlaub, the last of the line of true minnesingers, at the end of the thirteenth century, quoted among many others by Dr. Schoenfeld, from whose exhaustive work I have so liberally drawn.

“I saw yon infant in her arms carest,
And as I gazed on her my pulse beat high.
Gently she clasped him to her snowy breast,
While I, in rapture lost, stood musing by.
Then her white hands around his neck she flung,
And prest him to her lips, and tenderly
Kissed his fair cheek as o’er the babe she hung.

“Straight she was gone; and then that lovely child
Ran joyfully to meet my warm embrace.
Then fancy with fond thoughts my soul beguiled;
It was herself! O dream of love and grace!
I clasped him where her gentle hands had prest,
I kissed each spot that bore her lips sweet trace,
And joy the while went bounding through my
breast.”

The evils of the Era of Decadence were those of extreme license rather than those of slavery. The Reformation, seeking to remedy these

abuses, developed a harsh and unworthy thought of woman, and the Jesuits, whose order was founded at that time, were particularly contemptuous in their attitude towards her. The new ideal had not really been assimilated, and when liberty became license it was only natural that the purest minds should carry their indignation to the greatest extremes, although their repressive measures could only retard progress.

The brutalizing influence of the Thirty Years' war had much to do with the increase of sexual immorality during that dark period. For nearly 100 years Germany was torn with strife. The moral degradation brought about by this condition of things was extreme. In France the state of public morals was scarcely better. The court of the Louis infected all France and even the rest of Europe, with its evil contagion. Things were not quite so bad in England, but a succession of sovereigns of alternating faiths, each intolerant of everything to which he could not himself subscribe, developed ungentle and bigoted ways among the people. The struggle between luxurious vice and stern Puritanism was on in England; in fact, all Christendom was in a moral turmoil. The harshness and prudery of Puritanism, as well as the formality of Classicism, brought on the reaction known as Romanticism, and so the moral forces of this transition time played back and forth, each going to extravagant lengths and

each counteracting the opposite extravagances of the others.

Out of this tumultuous interplay of thought and feeling has arisen our modern life. There is as yet not enough intellectual culture in America to make possible such social circles as we read of in the time of the Empire in France. Our men are still too much occupied in developing the material resources of a new country and building up great fortunes, to care much for literature or philosophy. Here it is the women who lead the movement for higher culture, except in the case of men who are specialists in some department of intellectual activity. The men's clubs are almost exclusively for recreation or rest. It is the women who organize little circles for study, and men and women together in these activities we seldom find. This is not because custom or public opinion puts any barriers in the way of the social mingling of the sexes, but simply that they have not developed a common interest in the things of the mind.

That this state of things does not make for the best interests of either sex, does not need to be pointed out. They do not now, as Frederick Schlegel said of married people in the first quarter of the nineteenth century, "live on, side by side, in mutual contempt." There is much mutual toleration, but unquestionably there is also much mutual dissatisfaction. The most hopeful sign at the present time is the disposition of club

women to engage in active work for civic and ethical betterment, in which work they find hearty co-operation in those leaders among men who are trying to improve social and political conditions.

The extent of this movement among women makes their influence a tremendous force, and this is the one direction in which the best men and the best women are finding extensive common ground mentally. To this is due the sudden movement among men advocating the extension of the franchise to women. The full significance of this movement as an expression of respect for and confidence in women can hardly be overestimated.

It may be, as some have suggested, that the intellectual specialty of women should come to be general culture, since that is needed in every home, while the men, having the world's work on their hands, must necessarily specialize, at the cost of breadth of education. Yet as women are needed in politics that corruption may be lessened and reforms advanced, so men are needed for the advancement of general culture, lest it be too far feminized; and moreover, they need this culture themselves, lest they become mere business or professional machines.

In studying the various civilizations and religious systems of the world we have seen how diverse have been the solutions attempted for the problem of sex relationships, how inadequate most of them have been for developing the finest

phases of life, yet how, nevertheless, love has evolved and shown its higher possibilities and its fundamental importance for the spiritual advancement of the race.

Sex susceptibility is universal and irresistible. To fail to recognize its spiritual side is to put the strongest force in human nature at the service of the baser instincts. To condemn it as evil, or as having only a physical purpose, is to despise woman and throw the primary relationships of life out of joint. On the other hand, to exalt without spiritualizing it, brings licentiousness and degeneracy. This is the great danger at the present time, and this danger will not be averted by urging home-keeping and motherhood and humility upon women. When woman tends away from the home she must be wooed, not driven back. Her revolt is a reaction which is not without due cause, and which must be met with wisdom, not with unthinking denunciation. On the way this problem is met depends to a great extent the success of the civilization of the future.

CHAPTER X

THE HOME LIFE

AS IN the making of worlds, so in human life, the cosmic force creates vortices, centres of life, wherein development may proceed to the creation of beautiful forms and ordered methods of living. The family is the human vortex. Each family is a new creation, a little world. The love life of the world grew up in the family. Marriage, with all its infinite implications of order, of government, of poetry and of idealism, grew up to meet the needs of the family. Ethics began in family relations. It seems probable that the first religious worship was family worship. The sacred hearth-fire, emblem of the divine Power invoked to bless the home, was the centre of the worship of the primitive Aryans. The union of man and woman, with all that it implies, is the creative Word of God on earth. Rising from lower to higher manifestations, under the discipline of ordered homes, of mutual duties and common responsibilities, the sex instinct has developed from a mere physical demand into the most idealizing passion known to human nature. Music, art, poetry, attain their greatest beauty in its service. We seem therefore to be justified in thinking that the future progress of the race in altruism and every higher quality

of civilization, is all bound up with the developing of this passion to nobler and finer manifestations. The root cause of progress is always in the advancing ideals of the race. Laws never cause progress; they only crystallize thought, making it dominant but at the same time limiting its reach. Sometimes they end in paralyzing advance to anything better.

We have seen how the natural relation of a father to his children, and the natural parental love so intensely strong in unperverted human nature, have given to men the suggestion for the highest thought of God that has ever become the basis of a religion. We have also seen how filial duty—obedience—developing out of the natural dependence of the child upon its parents, and its spontaneous love and reverence for them, has been the basis of all forms of government, (except the democratic)—the principle on whose recognition the very existence of such government depends.

The sense of duty is a development, not a spontaneous impulse of the human heart, like love, rooted as the latter is in the very physical structure and biological necessities of the race. But the roots of the sense of duty are embedded deep in this natural instinct, and it is from this that it derives its strong hold on the mind of man, giving rise to that which we call conscience.

Now what is the meaning of the weakening of the sense of duty today—of the obligation of

obedience? Beginning in the individualism of the West, this revolt against authority is today sweeping around the world. Even China is shaken to her foundations by the profoundest overturning of the thought of ages that has ever stirred her calm and stable nature. Are the moral foundations of the world-order dropping out from under us? I think not. But an analysis of the situation involves a recognition of principles which, however accepted in limited areas of thought,—with reference to the idea of free speech, for example,—have not acquired a hold on the human mind, nor been understood and respected as a basis for a truer and higher evolution in all the relationships of life. The mistaken idea of the relation of the sexes has been the great curse of humanity. The curse of woman is the curse of the human race. While filial and parental love, with the mutual obligations growing out of them, have been fairly well understood, fraternal love, with its obligation of tolerance and justice, is as yet in its infancy as a force for the regulation of society, and fraternal love can never operate in unrestricted freedom until it is recognized that “there is neither male nor female, bond nor free, but all are one” *before the law*. And by law I mean the deeper law written in the hearts of men, out of which come the legal codes that govern society. Motherhood has taught the world the beauty and the joy of sacrifice; the sex relation, rightly understood, holds

the promise and potency of universal co-operation.

Let us analyze the situation here presented, tracing its origin back to the inherent character of life on this earth, as shown in biology as well as in the thoughts and sentiments that sway mankind.

It is often said that mother-love is the only pure love there is. And what are the characteristics of mother-love that so exalt it above sex love as usually seen? First, its readiness to sacrifice self for the sake of the offspring, and second, its changeless, undying character. It is needless to say that not all mother-love is very strong in these characteristics. But in the ascent from the lower orders, as Prof. Drummond has shown, the devotion and the constancy increase as life develops into higher forms. The beauty of the parental instinct is its self-sacrificing character.

And it may be said with equal truth that the beauty of filial love, the natural response and corollary to parental love, consists also in self-sacrifice—the surrender of the will of the child in obedience and reverence to the parent. The relation is not an equal relation, not a co-operative relation, although a mutual one. On it is based, as we have seen, our idea of the love and the government of God on the one hand, and that of the necessity of obedience to law, on the other.

In China, for example, the Emperor, as the representative of God, the “Son of Heaven,” was

always called the "father of his people." Mutual duties were recognized, yet the relation was not a co-operative one. Sacrifice of one for the sake of others becomes more necessary as co-operation is less complete. Obedience to artificial law is more necessary in proportion as there are irritating inequalities in social relations. Obedience and sacrifice have been exalted to the highest place in human thought and made the basis of religion, until talk of co-operation sounds like a chimerical, Utopian idea, having no foundation in the nature of things. Obedience and sacrifice have done great things for the world, but they have also encouraged the greatest of abuses, and it is noticeable that even where habitual self-sacrifice ennobles the character, it is certain to degrade those on whose behalf it is practiced, unless the welfare of both, or the welfare of the race, or the claim of weakness upon strength, demands it.

Now sex love is co-operative. It cannot come to its best as a relation of master and slave. The sex instinct is based on the necessity for co-operation as a prerequisite to the life of a new generation. For its operation to be perfect among highly developed human beings, the co-operation must be complete and the adaptation to each other complete, on all the planes of being, mental and spiritual as well as physical. The union is so close that friction easily becomes intolerable, and too great a difference makes it ruinous for

one or the other to force the two to remain together. We say that a mother's love never wavers, even though her son become a criminal and an outcast. But this love does not drag her down to his level, because, however strong it may be, it does not involve the union of her life and destiny with his. For a wife to remain faithful to a vicious or criminal husband, drags her down with him; that is, if the union remain a union of hearts. If not, it is nothing less than slavery for her. A union of hearts is impossible where either one is constantly outraging the finest feelings of the other. The kind of love that makes a woman cringe and fawn before a brutal or domineering man is largely animal passion, the adaptation of the feminine nature to the demands of the male, but it has always in it the possibility of turning to murderous hatred if outraged too far.

It is true that a higher love than this is sometimes found clinging to an apparently unworthy object, with all the tender, uncorrupted dignity of mother-love at its best. But such cases are rare, and when, as sometimes happens, the husband is reclaimed and converted to an upright life again, it looks as though the true union had been there, hidden somewhere in the subconscious, yet felt by the wife, during all the agonizing years of the husband's degradation.

The mysteries of the subconscious are so impenetrable with our present knowledge that we

should not dogmatize too confidently about these matters; yet it is safe to say that the evil tendency in the one is fully as apt to conquer as the elevating tendency in the other. Couples are only too apt to descend to meet. But meet they must if they are truly united, and eventually become not only one flesh but one soul. Such love is different from maternal love. It means union, not sacrifice,—co-operation, not mere tender solicitude. Mother and child are two separate beings; husband and wife are the two parts of a double organism. In serving her child a mother serves the race. The father has an equal obligation, though he does not always recognize it.

And sometimes, it is the husband who suffers, especially among the better class of Americans, where the wife accepts the unlimited devotion and service of husband and children until she becomes like a spoiled child. Even invalidism is often encouraged by such abuse of the unselfish tenderness of good men. This is not co-operation but an insidious approach to parasitism. The most extreme instances are found, of course, among the wealthy, where it is becoming in certain quarters a real menace. The mother-instinct, which Nature has so laboriously developed, is always present in the love of an unselfish woman, and men are very dependent upon it in sickness or in any conscious weakness. When a woman loses this, her love becomes either a degradation or a heavy burden upon a man. It is this protective, altru-

istic quality on both sides that spiritualizes love and makes the higher mental co-operation possible, elevating it above mere give-and-take.

Now in matters of government we are cautiously working out the theory that co-operation is better than sacrifice and obedience. Just and equal relations are better than any amount of charity, and a self-respecting co-operation between employer and employee is better than the servile obedience of inferior classes to their superiors. All history has been a steady approach towards the recognition of this principle, since first governments became tyrannical and the cry of "Liberty!" went up from crushed and outraged human hearts.*

As civilization has moved westward, bringing to half-savage tribes, living in natural freedom, the best that was contained in the civilizations and religions of the oppressed peoples whom they left behind in their migrations, it has developed in connection with a love of freedom that has never been utterly crushed, even among the Russians, to whom modern ideas of democracy have penetrated, despite the efforts of the most heart-

* Paul S. Reinsch, in his excellent book, "Intellectual and Political Currents in the Far East," contrasts these two moral ideals, for one of which Confucius stands, with all the believers in the graded morality of caste, while Christ and Buddha point to an ideal equality through brotherhood. He says: "Who would have believed, a decade or so ago, that the great problem of slave and master morality would so soon be fought out on Asiatic soil? Here it is really to be decided whether the world is to have a human, a universal, code of ethics."

less tyranny to prevent it. It would seem as if in Russia the sense of obligation on the part of rulers to be fathers to their people had been entirely lost, while the obligation of obedience on the part of the lower classes had been exaggerated beyond anything to be seen in any other country. As for co-operation between high and low for the equalizing of conditions, that idea, fermenting in Russia, has sent multitudes of martyrs to Siberia or to a worse fate in the dungeons of their native land. Russia is after all, semi-oriental, and its present marvelous progress towards democracy seems to be furthered if not made possible by its having an enlightened autocrat on the throne.

Co-operation is the watchword of the future, a mutual helpfulness as of the parts of one vast organism, in which no one part can suffer without injury to all the rest. And for perfect co-operation woman must be free, and her gifts recognized as equally necessary to the state with those of man. Where man is strong she may be weak, but where man is weak she is often found to be strong, and certain it is that the desire for political preferment will never blind her to the highest interests of the home, nor to the need of protection for young girls and children. Her home-keeping instincts are needed in politics and in business to offset the fierce fighting spirit of competition in man.

Co-operation between the sexes for the aboli-

tion of all the most hideous abuses of society, those based on sexual impurity, is absolutely necessary if the war against vice is to have a successful issue. Co-operation between them is necessary in the religious life of the people, that our religion may not be feminized to the extent of becoming emasculated. The active side of the religious life is the one on which men are stronger, while woman's intuition and capacity for self-surrender fit her to be the exponent of the inner, receptive side of the life of the soul. Thus faith and works shall go together in their natural complementary relation, a wedded pair.

Physical attraction between the sexes is not inconsistent with mutual distrust and even contempt, but neither man nor woman can come to the best development intellectually and morally, without some experience of that peculiar mutuality of helpfulness that is found in friendship between two of opposite sex. The mental life is both broadened and intensified by this "long-circuiting" of the sex impulses so universally present.

A one-eyed man has no visual power to judge of distance or form. Any object must be seen from more than one angle if the mind is to estimate its exact position and shape. The minds of men and women are the two eyes of humanity. No man has really come to judgment in his own mind until he has seen himself through a pure woman's eyes. War never appeared the outrage

that it is until women began to risk their lives on the battle-field, pitifully trying to undo some of the havoc wrought by man. The evil of intemperance never appeared in its true light until Frances Willard and her "white ribbon women" turned upon it the search-light of woman's conscience. And Jane Addams and others are today doing the same thing for the most secret cancer in the social body. Without the co-operation of an enlightened and respected womanhood the race is like a man in a boat, trying to make progress with one oar. It is very difficult to keep from going around in a circle.

When two complementary parts of a piece of machinery fail to work together, something is evidently wrong. Every divorce record testifies to a disappointment, if not to a broken heart and a wrecked life. The revolt of women against marriage is not due chiefly to vanity and selfishness, as some would have us believe. It is due to their broader education, which has shown them how often marriage is truly a "whited sepulchre," or to an unhappy experience, met with less resignation than in former days, when escape from such bondage was practically impossible. A woman may hesitate from very shame to state her real reason for desiring escape from conditions grown intolerable, or her real fear in avoiding marriage.

It is sometimes said that woman is monogamous, while man is polygamous. While this state-

ment is essentially satirical, it yet hints at a truth. We have not yet fully compassed the monogamic ideal, and if ever it is to be attained, it must be through the higher development of woman as well as man. She must become so much to him that he will be willing not only to die for her but to live for her, for one and one only in utter faithfulness. People will have to learn not to plunge hastily into matrimony as if they could not possibly live without it, but to wait until they have good evidence that they are really mated spiritually. Essential monogamy cannot be established by law; it is psychological, a matter of spiritual evolution.

Women have insisted, so far as they could, upon monogamy. But for their insistence, men would probably be openly polygamous today. In bringing men of polygamous instincts into monogamic relations, women have necessarily had to subject themselves to those instincts until they could tame and moderate them. The mediaeval Church, while enforcing monogamy outwardly in marriage, insisted upon the subjection of wives, and to some extent condoned irregular connections on the part of both men and women—at least of unmarried women. The idea of the value of chastity in a woman apart from the right of a husband to possess her, grew up out of the worship of the Virgin and the reverence for nuns. The idea of chastity for men except in the priestly or monkish life is of even later origin. And

again it is women who are insisting upon an advance in the ideal. Ideals are what lead the race in its onward march. The Christ-life lifted up draws all men unto it. Only our vision has been so obscured that we have not really seen the true ideal. The very nature of chastity has been misunderstood. It has been thought to consist in coldness to all sex attraction. But it is not that. Lowell says:

“Love with men’s what women choose to make
him,
Seraph strong to soar or fawn-eyed elf.”

What a man is towards a woman depends largely upon the nature of her appeal to him and her demands upon him. If her attraction is purely physical, he cannot be expected to love her ideally, at least not after he comes to know her well. A woman who does not know how to appeal to the spiritual side of a man’s nature is in danger of making much trouble for herself if she is married and much trouble for her married friends if she is not. Is it not a shame to womanhood that men are so shy of friendships with unmarried women? They know the danger and their wives know the danger, and everyone concerned is in a state of preparedness for trouble. When a woman has attained eminence in some unselfish work, proving to all that she cares nothing for coquetry or conquests, this suspicious atti-

tude generally disappears, and such women often have many warm friends of the opposite sex. Women fail to realize how largely their own fault are those follies of men which they condemn. The frivolous and artificial education given to women a generation ago, and not entirely extinct today, cultivates in them the very weaknesses which a true education seeks to overcome, so that they are often quite ignorant of what they are doing as they play upon the passions of men, and then, when the woful results of their folly appear, lay all the blame upon the lovers who have been so unguarded as to trust their leading. In the long course of ages women have made men to a large extent what they chose, or at least what they consented that they should be.

But some may say, it is not always vanity in women that makes friendships with men dangerous to the stability of the home. Spiritual affinity sometimes appears where it might better remain undiscovered, and there are those who believe in soul mates. The trouble with the soul mates of whom we hear seems to be that there is very little soul involved in the matter. Either a man or a woman who had developed soul enough to be worth mating, would be ready determinedly to sacrifice personal desire to the good of the community, or the just rights of a third party who had a prior claim in law.

Our laws may need revision in some particu-

lars, but so long as they are laws they should be respected, and the uses of self-sacrifice in character-building should not be forgotten. Although George Eliot, by her open and dignified defiance of law, might call attention to the discrepancy between the laws of God and those of man, only a genius and a hero with martyr stuff in him, could expect to sustain himself (or herself) with dignity in such a position, while clandestine relations of this sort tend to undermine the very foundations of society, making it hollow where it should be most solid, through fostering lying and hypocrisy.

Self-realization can never be found in selfishness nor in moral defeat. The chief use of love is to ennoble character, and a worthy love would always be able to sink self in the larger consciousness and become greater thereby. Friendship would remain, and the world, as well as both parties to the renunciation, would be enriched by the fruits of such self-conquest. That which deliberate asceticism has sought, usually in vain, to do, may often be accomplished when stern necessity, physical or moral, demands that love go up higher for its satisfactions.

If wedded love would oftener seek its satisfaction through the spiritual nature; that is, if couples would find some common enthusiasm on which they could unite their efforts, some pursuit or some study or some benevolence for which they must both make sacrifices, they would find

the small frictions that tend to separate them growing less annoying, exactly as different factions in a nation always forget their differences in the presence of a common danger or a great calamity. Many a man first learns the meaning of worship by worshiping a woman. If the woman would try to find something in her husband to worship instead of complacently accepting or jealously fearing to lose his love; if she would set herself to become more worthy of such devotion and lead him to larger outlooks and more spiritual points of view, there would be happier homes and more permanent marriages.

Physical love, the love that is primarily of the senses, is sacred and beautiful so long as Nature through it is performing a service to the race,—but no longer. Individual self-realization can be found only in connection with a true relation to the whole. Nature has no forgiveness for squandered energy, but she has many channels into which the same energy can be directed. Here is the clue to the higher evolution.

We are in a transition stage, evolving the spiritual man out of the animal man. The two natures apparent in us all are the lingering remnants of the animal, opposed to the developing divine nature. This double nature we call human. In youth the animal is stronger, and yet in large measure it is innocent and beautiful. If it continue in the ascendent, however, it becomes loathsome, because that means the failure

of the divine to come forth. This changing character is at the bottom of the most perplexing problem concerning the home. How can young people who marry before their intellectual and spiritual development has more than begun, be sure that they will develop alike and remain suited to each other? The double standard of morality has furnished what was long thought to be an easy solution of this difficulty, for men at least. In Goethe's "Wilhelm Meister" we have the life drama of a soul developing into spirituality out of a free and ungoverned youth. But the woman who ministered to the demands of Wilhelm's youthful nature, no better and no worse than himself, must be cast off when reaching mature manhood, it becomes incumbent upon him to marry. He has outgrown her, and he seeks and finds a young girl of sober, domestic tastes, and well brought up and educated, whom he marries, to the great advantage of his soul. But the foolish little actress who charmed his youthful heart,—what of her? Goethe has not minced matters. He has pictured her later career in colors dark enough, one would think, to appal any kind-hearted young man thinking of leading a similar life, and yet he offers no solution for the problem.

What solution can there be but deferred marriage and a chaste youth—marriage deferred long enough to give the future wife time for an education, and to both parties time to develop

their spiritual nature and their tastes and enthusiasms? *

Then they have something beside mere physical attraction on which to base the love that should be life-long. It is a fact that divorces are almost unknown among the women graduates of our best colleges. This cannot be because they are lacking in independence. It can only be due to greater wisdom in choosing a mate, and probably to more self-control and judgment with which to meet the problems of married life. A goodly proportion of college women never marry, but they lead sober, useful lives, many of them teaching, and help to raise the standard of manhood by the exacting requirements which they make of those who would aspire to the honor of their hands and hearts. They may be compared in the service which they render to the race, to the mediaeval nuns. Dr. Hall refers with appreciation to that body of nuns and priests in the Catholic Church, who, "renouncing family ties, have turned that same rich and deep tide of affection which most spend on spouse and offspring, to this holy apostolate of childhood and youth, and not only supplemented but quickened, instructed and

* Dr. G. Stanley Hall speaks of certain moral dangers as "part of the price that modern man must pay for the prolonged prenubile apprenticeship to life," and asserts that this "ever higher adolescence" is the only possible point of departure for continued evolution. Some physiologists assert that the modern woman is not physically at her best for child-bearing until she has reached the age of twenty-five.

elevated parental love, and helped to build up the holy city of Man-Soul in the heart."

Mother-love that is confined to one's own offspring is only one degree removed from selfishness. It seems as though Nature's way to free this great force for larger uses often were to deny children. At least it develops most frequently where a woman has lost her own children or has never had any. These are the women who lead their sex in altruism. No one is less likely to develop a love that can include all humanity than the mother of a large family. The circumstances of her life are against it,—her heart is full with her own.

The demand for teachers in our extensive system of public schools is one chief incentive to the higher education of women, since teaching is recognized as a safe and respectable calling for a girl who wishes to be able to earn her own living. It is giving us a new type of woman, and one that we might wish were more common than it is. Multitudes of these college girls marry and make intelligent mothers and good wives.

Such women bring to their married life a culture that makes it practically impossible for them ever to sink to the position of mere toys or household drudges. This is not the type of woman from whom the world has anything to fear. They are raising the standard of morals for men, and bringing up their children, for the most part, well. One's only regret may well be that they

have so few children to bring up, yet this is often because they marry so late in life, and not because of any aversion to the cares of motherhood.

The home is the foundation of the state. The incentive of its affections and responsibilities is absolutely necessary to sober, industrious, law-abiding life among men. The worst of vices always flourish where men are without the anchor of home. And so on the ideal side of life, marriage, or the hope and ideal of pure, Christian marriage, is fundamental to a healthy religion. The monastic ideal encourages morbid sexual fancies by its very unnaturalness. A pure home is a holy temple and its love is worship. Its softening influence quickens the sympathies towards all who are suffering from injustice of any kind, its devotion steels the heart for all manner of heroic sacrifice and arouses the noblest ambitions in the hearts of men. The symbolisms of religious dogma are all drawn from these mutual relations of human beings one to another, and the most mysterious and occult of the doctrines really embody truths connected with these most sacred intimacies of life. The whole purpose of religion is to sanctify and elevate life in all its aspects. There is no consuming canker in the social body so utterly destructive as light, irreverent, irresponsible thought and conduct in sex relations. Freedom to readjust these relations where mistakes have been made, is to a certain extent desirable, since the high idealism that is

needed for life's inspiration cannot always flourish beneath the crushing weight of domestic infelicity, nor can children be born with their rightful inheritance of love where no love is.

Notwithstanding the many complaints that women are tending strongly away from marriage, it is hardly to be supposed that the race is in any real danger from this cause. It is against subjection that women are rebelling. As was the case in Russia when the women were permitted to discard their veils, the result at first is not a gain for orderly living. But if men are to be induced to live a purer life, women must be free to refuse to marry, and free to divorce a husband who lives licentiously or is unfit through his earlier dissipations to be the father of healthy children. If women lean toward masculinity a little at first, and revolt against the characteristic cares of maternity, it may be because they fancy that that way freedom lies. But they will find their true ideals again and swing into their orbit when they have corrected the abuses against which they have revolted. The race to the altar is still more precipitate and more bodeful of evil than the race from the altar. A little more caution on the part of girls would be a not undesirable stimulus to young men to see to it that they had clean hands and pure hearts to offer.

The position of woman from time immemorial has been one of recognized inferiority, as if she were created as an after-thought, for the

benefit of man. Indeed, religion has distinctly taught this very thing. From the African savage who sells his daughter for so many head of cattle, to the cultivated Frenchman who offers a gift of money to the man who will honor his daughter with his name and protection, the attitude of man towards woman has been that of a superior being towards one born to be a piece of property. The evident intention of nature that the female should be wooed is thus thwarted, except as irregular amours are engaged in, in obedience to this strong impulse from within.

As soon as romantic love becomes the basis of marriage, it is evident that woman must be independent of the necessity as well as the compulsion to marry. It is a humiliating situation for a young girl to feel herself "on the market," knowing that she cheapens herself if she seeks too eagerly for the mate she must have or be counted a failure. Anxious, passive waiting, on the other hand, depresses her vitality and gives no impetus to her mental life, so that, as time goes on, instead of developing intellectual charms, she becomes less and less interesting to others as well as to herself. Economic independence and an interest in some pursuit other than husband-hunting must be given her to restore her self-respect and enable her to keep pace with man sufficiently to be attractive to him after the first bloom of youth is past. Man's love is after all, like happi-

ness, best secured by not seeking it directly, and apparently most successfully retained by women who were able to get along quite comfortably without it. Nothing could be a greater encouragement to indifference on the part of men to becoming worthy of a woman's love, than to see so many attractive young girls only too eager to take them just as they are. If they realized how far this eagerness is based on the requirements of society rather than on their own attractions, they might be less complacently self-satisfied,—less surprised, perhaps, when a divorce is soon desired.

CHAPTER XI

THE MODERN OUTLOOK

HAVE you ever watched two butterflies flitting about together, now flying apart and now approaching, dancing, coquetting in the sunshine like happy spirits? Their wings are decorated with lovely designs in color, the product of the superabundance of life energy with which they are endowed for this their nuptial flight—their wedding journey.

Yet all this gorgeous panoply of beauty is more than a wedding garment; these two are sacrificial victims, adorned for their self-immolation. All this beauty, all this apparent joy, is in the service of their species. The life of self was ended when the grub or caterpillar, having gorged itself and grown fat and satiated, spun its own shroud and lay down to sleep. The life on which the insect now has entered is the altruistic life. And for this Nature fittingly adorns the tiny thing with all the beauty possible. These two, just from the cocoon, having found each other, will mate with joy and then lie down to die. The female has one task left, to find a suitable place to deposit her eggs, where food will be plenty for the young, and to place them properly before she dies. This is all that these two can do for posterity.

As life rises to higher forms, however, the parents' life is needed long after the young are brought forth. They may rear numerous families of young and still live on. But life, from the time of maturity, is dedicated to posterity. It is only in man that the procreative functions are perverted in unnatural self-indulgence. Here is probably to be found the reason why man alone experiences a sense of shame in this connection. The dedication of all powers of mind and heart to the service of his species should be more complete, more conscientious, more solemn in man than in any other creature.

This is why we say that the religious life should begin to awaken at puberty. Human beings owe a varied service to the race, of which the begetting and bearing of offspring are only a small part. But nothing but spiritual love can make man as true to the law of his being as the lowly worm, transformed into a butterfly, is to its law. The understanding of spiritual love is the knowledge of God, for God is Love. And any attempt to deal with love while ignoring sex love is a farce. The true relation of husband and wife is the fountain-head from whence love flows, and the true home is the nursery of all that is best in character as well as of all that is tenderest in sentiment. Does not this view illuminate somewhat that vexed problem over which psychologists just now are quarreling—the problem

of the relation between religion and sexuality? Sexuality is the original biological root of love, the home is the blossom, religion, with its teaching of reverence and aspiration, is the means of culture, and a perfect social state should be the ultimate fruit on earth, not to mention the immortal results that we vaguely anticipate in some life that shall last after this earth has ceased to be. Thus the heart of our problem is neither marriage nor the home, but love itself,—how to conserve, to encourage and to purify love.

America is the only country where the principle that young people have a right to choose their own mates is universally recognized, and romantic love is assumed to be the true basis of marriage. Other peoples, especially the Orientals, make out a strong case in favor of marriages arranged by the parents, assuming that conjugal love will develop through the care of offspring. They argue that young people are left by our customs at the mercy of passing fancies and passions, and point in defense of their position, to our divorce court records and the frivolous behavior of young girls, seeking to ensnare and capture a husband by means which leave them little time for the cultivation of true womanliness.

It must be confessed that there is much justice in their criticism; yet psychology shows that it is contrary to nature to give a woman to a man unwooed. Dr. Hall calls attention to the

fact that nature seems to call for many delicate and tender approaches to the shrine of love, but he says that why this is so is not yet plain. Perhaps a woman might point out the reason. It is probably to be found in the fact that woman *desires* to be wooed, that she cannot kindle to a full response except as she is awakened by these same tender approaches, and her full response is the only basis for complete co-operation. Oriental women today are pleading for the right to be wooed, which the custom of the East denies to them.

Our great problem in the West is how to bring together those fit to marry and suited to each other, and to keep apart those who are not, since we depend on love, or at least kindness and faithfulness, rather than force, to make marriages permanent. Dr. David Starr Jordan recommends co-education as the best means of encouraging marriages based on real companionship, and counteracting the tendency to celibacy among our educated youth. For the uneducated the only preventive of ill-considered marriages seems to be seriousness of character and pure ideals, together with the economic independence of young women.

It is a significant sign of the times that so many books on sex hygiene are being written and sold, and that the right instruction of young people in these matters is being so seriously considered. Leaders of what is known as the "New

Thought Movement," lay much emphasis on the importance of conserving the vital force through self-control. Walter De Voe says, "The race has been sexually insane for ages." These writers call attention to the fact that according to physical analogy, comparing man with the lower animals, the life of man ought to be of the duration of at least a century and a half, if he lived according to the laws of his being, as nearly as do the lower animals to theirs.

While laying the first emphasis upon suggestion, New Thought teachers insist that unless a man conforms to the laws of life he will have to continue to pay the penalty attaching to their infraction, and that all the faith in the world will be powerless to prevent this result. So their teaching tends strongly to the cultivation of more spiritual views of life and ideals of conduct, and the influence of these ideas is working a radical change in the mental attitude of vast numbers of our people. This movement goes deeper and means more for the future than most of us realize.

Another sign of the times is the public indignation aroused by the revelations concerning the "white slave traffic," as it is called. Jane Addams declares that a new conscience is being born. That which means slavery for any must be wrong and must be unnecessary, therefore it must be abolished. A new type of woman is evolving,

and along with her a new type of man. And we are beginning to be conscious of a power to choose to some extent the direction of our evolution. It is right that we should study these questions from every point of view. Humanity itself is an organism, whose interests are more important than those of any individual. The individual has indeed his rights, yet his supreme right, as his supreme duty, is to serve the whole. We must take care lest, in trying to direct our own development, we antagonize the best and highest interests of the race, through ignorance or hasty generalization. One thing, however, is certain; sex impulses in both men and women are more amenable to direction and control than is sometimes thought, if only one can find the right motive upon which to play and the right alternative stimulus to apply.

This does not mean that love can be commanded and bestow itself at will, according to convenience. Nothing could be more cruel than to force young girls of sensitive temperament to marry where their whole nature rebels, under the assumption that "duty" is more sacred than love. It simply means that happiness should never be sought in sensual indulgence nor in relationships forbidden by the accepted moral code.

There is a new code of sexual morality—or immorality—winning much favor in Europe, especially among women, but which has happily

not become very conspicuous here as yet. This code would go straight to the root of the real sacredness in sex relationships. It finds that sacredness in love and only in love. So do we. But the theory that entirely free relationships would bring about a state of greater harmony, while sounding very well, has not worked out successfully where it has been tried. With too many people passing whims and fancies rule until parenthood begins to develop a stronger bond. If all that is called love were true love—honorable, self-sacrificing, generous—people might perhaps be trusted to dispense with marriage laws; but the fact is that restraints are still needed for the large majority of people, and that love thrives better where there is a very strong incentive to both parties to adapt themselves to each other and to keep their home inviolate.

When love appears in defiance of these bonds, is found the most trying situation and the severest test of character. Then only true and compassionate souls can make of a continuance of the marriage anything but a slavery. Yet many for the sake of their children do accomplish this miracle, and keep up a home which gives the children the benefit of both parents' care. The common love for the children is a bond which parents should find very close, even though soul companionship and all physical attraction are lacking. Where there are no children the prob-

lem is doubly difficult. In either case the counter-attraction must be put away, unless it can be retained as a spiritual inspiration merely, or a well controlled friendship. In cases, however, where brutality or infidelity makes of marriage an abomination, there is redress in the divorce courts in America, if not in Europe, and their services are a protection rather than a menace, to the purity of the home.

It is thus chiefly in self-restraint that love can be controlled,—in endurance of an unpleasant condition or in abstaining from marriage through loyalty to a high ideal of the meaning that such a relationship should have. It should never be a mere matter of convenience or ambition, neither should it be based on mere physical attraction. To be “madly in love” usually means to be in a state of intoxication through an attraction chiefly of the senses. There are also passions practically free from sense desire. An unconquerable—perhaps unrequited passion, thus transmuted, may become a source of great mental power through some subtle alchemy yet dimly recognized, or it may become a stimulus to heroic self-devotion of a pure and lofty type.

One may live for posterity in other ways than in becoming a parent. There are people who can render no greater service to the race than to refrain from marriage altogether. This may be a supreme act of self-immolation, and by its very

courage and devotion enlarge that psychic sea of selfless love in which our souls must live if they are to live worthily. And the individual making this renunciation may thereby come into true self-realization by the only possible road, atoning, perchance, for the sins of his fathers by sacrifice of himself for the sake of the race.

Some physicists claim that it is more difficult for a woman than for a man to live single without a wilting or shriveling up of the life, because to woman it means the denial of the cares and joys of motherhood, to which every woman may be thought to have a right. This claim may be an exaggeration, but at least we may believe that if women can do this thing there is no reason why men cannot do the same. "As a man thinketh in his heart, so is he." Men have thought this impossible until it has practically become so.

Some of the most capable women of the present day, women living full and glorious lives, are unmarried, not from any idea that celibacy has merit in and of itself, but simply that personally they prefer a single life or have failed to find the mate whose companionship would satisfy them. The desire for motherhood, except as a vague longing, is a corollary of the desire for wifehood, for no pure woman wishes to bear a child to any but the man she loves. Women have been known to hate their own children because of hatred toward the father.

It is true that a woman whose married life has proved a disappointment, often comforts her hungry heart with love for her children. This may be one reason why unhappily married women are less prone to seek love outside their home circle than men in a similar situation. As women can fill their hearts with the love of children, perhaps it is not strange that philanthropy should prove more satisfying to them than it is to men. Men seem to be more dependent than women on sex love, although nerve specialists tell us that it is troubles connected with the love nature that bring women to them most often, while with men it is oftenest business worries. Men oftener seek sensual indulgence to appease this soul hunger, yet this brings disease as well as moral degradation. Sexual needs have a spiritual as well as a physical side, and the former are the more important. If this were oftener recognized there would be fewer marital disasters, and men would be forced to higher spiritual development by their very need of female companionship. The animal nature would thus gradually become less dominant, so that things which now seem impossible would become a matter of course.

Apart from the fact of a very wide diversity of temperaments,—so wide, indeed, that to one knowing how great is the variety, it seems almost impossible to generalize—it may yet be safely asserted that habit, expectant attention, ideas ac-

cepted and becoming fixed, and above all, the mastery of a developed will, may accomplish apparently miraculous changes in human nature. Yet often in the revolt of one sex or the other against evils of which the opposite sex is supposed to be the cause, there is developed an antagonism which, far from advancing the spiritual life of either sex, makes one of them harsh, self-righteous and cold, while the other struggles with a repressed bitterness and sense of injustice.

In ancient times men generally assumed the former rôle, cursing woman, together with all the emotions for which she could be held responsible. In this present age of woman's emancipation the gentler sex is asserting its right to condemn and to reform man according sometimes to abnormal standards growing out of the revolt of a slave, as it were, whose wishes have not been consulted in the past.

Woman, in some of the new, woman-made cults of today, goes to ascetic extremes of whose consequences, if she were successful, she would soon herself grow weary. As long as man opposes her, however, she sits in self-satisfied judgment upon his "animal instincts," with the result that couples are estranged, mutual contempt is fostered, and neither sex makes any progress towards a true companionship. The old asceticism cursed woman; this new variety curses man, denying to him, theoretically at least, the

very right to parenthood, since children should be born by a virgin birth.

Such fantastic ideas, however, we may leave with a passing mention. Surely love and sympathy cannot be cultivated by so ignoring one another's point of view.

There is a subtle interplay of what Dr. Hall calls "secondary sexual influences," constantly going on wherever men and women meet. From the stimulating influence upon young men in an athletic contest of seeing the young women of their acquaintance watching them and ready to applaud the victor, or the effect upon girl students of competing with young men in intellectual work, to the pure beauty of a mother's love for her grown-up son, sex susceptibility in a thousand aspects is present everywhere in life. There is a subtle, unnoticed interplay of thought that makes the mental life of both sexes richer, but of which the world could know nothing so long as women were denied intellectual development.

This sex fellowship is one of the great charms as well as one of the great advantages of social life. It is expressed, in a way, in the dance, which owes its superiority to gymnastics as a physical stimulus, to this social side, which makes it interesting and enjoyable. How far this fellowship may wisely be allowed to go, is always a matter for difference of opinion, but it is noticeable that in the most progressive societies there

is much greater freedom than among peoples who are stagnating in antiquated habits of thought. These are the peoples who try to keep their women in a veiled and guarded seclusion, distrusting the slightest acquaintance on their part with individuals of the opposite sex, outside their own families. This keeps the women undeveloped mentally and unacquainted with that larger world in which men move, and so makes real companionship impossible, as well as the highest romantic love in marriage.

A cultivated woman whose married life is lacking in these finer stimulations is apt to feel an indefinable discontent, even though she may be surrounded with luxury. Men who complain of their wives' coldness, may well consider whether they have met these mental needs, or whether by lack of tenderness and real friendship they are not making impossible the response which they desire.

Dr. Hall, in his "Psychology of Adolescence," after referring to the emotional perturbations preceding conscious sexual desire in youth, remarks: "Indeed, it seems hardly going beyond the facts of sex fetishism now so well established by Moll, K. Ebbing, Tarnowski and others, to draw the momentous inference that *the sexual glow may come to be associated with almost any act or object whatever, and give it an unique and otherwise inexplicable prominence in the life of*

the individual, and that even the Platonic love of the eternally good, beautiful and true is possible because of this early stage of indetermination and plasticity."

Love is what people need. Sexuality is only the primary means to that end, and a sexuality which does not expand and ennoble the love nature is worse than nothing, even though many children may result. Many sad moral disasters and physical disasters as well, not to mention the retarding effect upon spiritual evolution, have come from a misapprehension on this point. Nature could have found other means of peopling the earth, if it had not been necessary to develop love. If anyone suggests that there are some who never can reach an altruistic attitude in this matter, we may answer that Rome was not built in a day. And as for the worst class of profligates, we might suggest segregation for them, a plan now being tried with success with the mentally defective. Sterilization is even now being tried in some places to prevent criminals from reproducing.

The only thing that can satisfy human nature and keep the vital energy full and pure, is a deep and intense inner life, an absorbing passion for some one or for some cause thought to be worthy of the soul's utter devotion and of any sacrifice. Such an inner life alone can give poise and symmetry of character or save an individual from a

growing listlessness and ennui on the one hand or a restless search for excitement on the other. To be deeply attached to a person and also to a cause gives double power, if the two are in harmony, but if the two draw in opposite directions, that is, if love for a person interferes seriously with some impersonal passion, a conflict begins which may become tragic in its disastrous effects, perhaps its crippling effect upon the life. No life has truly come into its own until it has found inner unity, a strong, central, directing purpose, supported by desire that carries the whole being with it. If such an individuality is developed before marriage, a marriage out of harmony with its central purpose cannot possibly result happily, and if it develops after marriage, taking a direction in which the other party cannot or will not follow, it often destroys the harmony of the union. Then the heart must find nourishment from some other source. An empty heart inevitably becomes diseased, but sex love is not absolutely necessary to heart-wholeness, although contempt for this relation is almost as demoralizing as an unworthy sex love. Ideals are the food of the soul, and soul starvation is possible only where ideals are lost.

By a curious paradox, this inner poise in a woman tends to make her more attractive to cultivated men, wearied with the over-eagerness to please of so many of the younger women. It

suggests Emerson's saying that if one would ever have true friendship, one must be able to do without it. And sometimes a man is found to whom the friendship of a great-souled woman seems preferable to the possession of any other as a wife. The life of Michael Angelo well illustrates this.

The development of friendship and of co-operation, then, with unselfish devotion to high aims, is the solution of our problem to which our best instincts seem to point. These are the true bread and wine of life, and if we could but realize it, they are the very soul of all that is permanent in love. Loyalty to duty, with a reciprocal respect, which makes of no one a mere instrument of another's pleasure; recognition of the uses of the senses and sense enjoyment when it can be had incidentally in connection with higher aims and spiritual attachments; a touch of the heroic and austere, to give moral fibre to our too pleasure-loving life,—these seem to be the goal towards which Nature is working through human tragedies and failures as well as through human victories. Indomitable even in defeat, the soul of man arises indestructible, and when he shall have thrown off the shackles of strong drink and lust of blood, and learned where to look for nobler stimulations, then woman shall stand beside him, free indeed, and we shall see the human soul burst into a beauty undreamed-of hitherto. Of course

marriage cannot be universal where such lofty ideals are cherished, but why should we suppose that the coming race will require that marriage be universal? Present tendencies certainly point the other way.

The understanding of love as a spiritual force, having spiritual meanings and spiritual means of satisfaction, even where renunciation of its ordinary modes of expression is required, lifts it out of the category of animal appetites and takes away all the danger that otherwise lurks in it for society. Spiritual love knows how to put away selfish or personal desire and to make itself as innocuous as friendship. Indeed, it may become friendship of the most exalted type, and yet, while it can turn all the power of the primitive passion into intellectual channels and channels of benevolence, so as to overcome the desire for physical satisfaction, it is, on the other hand, the one essential to permanent, happy marriage. If this friendship, this soul union, does not subsist between husband and wife, love is apt soon to wear out and turn to repulsion. Physical love is the love of the lower animals, and is, with some exceptions, impermanent by nature. Spiritual love is the greatest achievement of civilization, and while as soul union it is involuntary and knows but one mate, yet as active benevolence it becomes completely the servant of the will and extends to embrace all humanity.

American women are often said by their European sisters to be cold and wanting in passion. It is true that they are often quite indifferent to the cultivation of those feminine wiles by which women rule men. Power to rule is not what they want but power to help rule,—hence their desire for the suffrage. In the larger love and the capacity for friendship they are certainly growing rapidly, although many of them have their primitive passional nature well in hand to make it serve such ends as they choose. When both men and women have learned this lesson and have set themselves to solve together the problems of our civilization, these problems will be solved, and not before.

CHAPTER XII

EUGENICS AND RACE SUICIDE

THERE is one other subject which such a volume as this cannot pass by without some comment, since it is at present engaging the attention of some of the most enthusiastic workers for progress. That is the subject of eugenics.

It is often said that if we bred cattle as carelessly as we breed human beings, we should be thought insane. But on the other hand, is it possible to treat human beings as we treat cattle? Can we bring together the physically fit, without asking them if they find themselves spiritually suited to each other, and command them to enter into that closest of all relations and to remain together for life? Or shall we do as we do with cattle, and make an end of permanent marriage and the home? Either alternative is impossible unless our moral and spiritual instincts are all at fault.

Love today means more than procreation. Men do not marry for the sake of offspring so much as for the companionship of a wife. The changed attitude in this particular is shown by the fact that barrenness is no longer regarded as a legitimate cause for divorce. It is where that which for want of a better word, I have called "friendship," does not exist, that married couples

wish to separate. But this friendship, this soul union, cannot be based on selfishness, nor on mere sense love. The child is Nature's method for developing unselfishness in this passion. Dr. Dubois in his book on "Self-Control," actually implies that children are necessary to the purifying of love,—that without them it is mere egoism. Certain it is that they are angel messengers sent to teach mankind how to reach out beyond personal desire and to make love outgoing and altruistic. Some interest aside from mere selfish satisfaction must bind two hearts together, or there can be no reason in nature for their coming together at all. Nature demands that we serve the race. An "enlarged selfishness for two" does not meet that demand. The meaning of evolution is the development and then the expansion of love; and along with its expansion come refinements undreamed of until lofty religious or altruistic aims have lifted it far beyond mere personal desire, so that it becomes a means of soul development, of spiritual culture. In the *rapport* of love two mutually complementary souls may give to each other of their inner riches, strengthening each other's character and enhancing each other's ability. Unless Nature had uses for wedded love other than the preservation of the species, all childless couples ought to separate. How to make their love increase their efficiency to serve humanity, should be the study of all who love.

Following this clue we cannot go far wrong, nor ever sink back into selfish animality, even though married and childless.

The most that can reasonably be done for eugenics, is to teach the laws of sex hygiene and awaken a sense of responsibility in parenthood, that people may govern themselves rationally in this matter. Certain prohibitions concerning the marriage of the distinctly unfit, would doubtless be a good thing, but as long as we continue to develop the consciousness of a spiritual nature, spiritual affinities must be allowed their due weight in determining the choice of a life partner. Mental influences probably have more to do with the character of offspring than some of our physicists recognize. True eugenics is simply sex hygiene plus spiritual living, plus genuine love.

The most difficult problem, and one which apparently has not engaged the attention of eugenists to any extent, would seem to be how to induce people to refrain from marriage and to make plain to them what they can do with their natural desires, to avoid abnormality either nervous or mental. As one prominent eugenist points out, if we were to follow the strict rules laid down by the extremists, most of us would be forbidden to marry, for none are physically perfect. If, however, only those with strikingly manifest weaknesses are induced to refrain from marriage and to lead a perfectly continent life, we shall

still have a very large class who need to find some expression for the love nature on the mental and spiritual planes, unless their lives are to become embittered or their physical vitality to be lowered. These persons are usually treated as a negligible class by eugenicists, but such is by no means the case, and it will be less so as people become more conscientious in these matters. If men especially are to be denied all sex expression, or even if they are to be taught to limit and control it, surely we know that an educational campaign needs to be undertaken, that they may find life even endurable, not to mention their duty to be useful to society.

Self-expression and self-indulgence have been sadly confused in people's minds. Everyone has a right to self-expression, but everyone should express himself in such a way as at the same time to serve the public good. That is not true self-expression which ignores other people's rights, or seeks a physical satisfaction for itself alone. This can never give real happiness, but only stimulate continually to over-indulgence until satiety brings disgust or exhaustion. Love is natural; it is of God; it makes life open like a blossom to its larger possibilities. Why must so great a force be turned to the service of gross selfishness, and this be called self-expression? The trouble is that people think of sex energy as purely a physical force and imagine that it must have a physical

outlet. We can see in the menace of disease from sexual vice to what this view of life is bringing us. Why not try the more spiritual thought? Not less love but a love that asks only how it may serve humanity, is what we want. Men talk about "red blood." Let it be as red as possible, right from the heart, and then let them nourish their souls with it, not their selfish lusts.

Then there are those moralists who see before us the bugbear of race suicide. Not so many years ago we shuddered at the Malthusian doctrine of the horrible struggle that was to come, when the earth, overpopulated, should become a scene of desperate conflict, each for himself, to get enough of the means of subsistence to sustain physical life. And now, at the first evidence that there are natural checks beginning to operate to prevent such a catastrophe, there is an outcry from those to whom the first commandment seems to be, "Be fruitful and multiply." It is unquestionably disconcerting to find that the check begins to operate at the top. We would rather see fewer born of those whom we regard as unfit, and have the luxurious homes of the well-to-do filled with children. It is not by any means always true that these homes are childless because children are not desired, and smaller families where culture is greater seem evidently to be a law of nature. Perhaps the development of brain power takes away vitality from the reproductive

system. Perhaps we have not yet adjusted ourselves to so much culture, or perhaps our culture needs revision somewhere. And here, among the cultured, is also the place where the voluntary check begins to operate. So it is from the lower strata that the life of the race is recruited. Yet this cannot be helped, and perhaps it is better so until certain re-adjustments can be made higher up, for the lower strata certainly have the greater vitality, and if all reproduced as they do the earth would soon be over-populated.

Then there is that new development of womanhood, the "bachelor girl." She has no need of selling herself for a home and support, for she is quite able to take care of herself. It is idle to urge young girls in one breath to marry no man whom they cannot honestly respect and love, and in the next to tell them that marriage is a duty to the state. They do not remain single that they may indulge their love of dress and other luxuries, although doubtless the high cost of living, the ever-increasing intensity of the struggle for existence, has much deterrent influence. Neither marriage nor procreation can in this day be forced upon men or women as a duty to the community.

Sometimes it is well to have faith enough in the guiding spirit of our civilization to watch what that spirit is doing and learn from that, instead of trying, with our petty remedies, to turn aside

the onward course of the mighty stream of life because we cannot see where it is going. Paul plants and Apollos waters, but God giveth the increase, and God alone knoweth what the results are going to be. It is safer for us to be very sure that what we advocate is in harmony with the highest laws of life, than to potter about with many petty expedients, seeking to remedy passing phases of which we do not like the looks. They may be building better than we know.

Why does the instinct to replenish the earth begin to fail? May it not be because the earth is being replenished fast enough? Why do the most brilliant people have fewest children, and the families of geniuses always die out? Evidently this world as we see it now, is a theatre for the activities of undeveloped man, and Nature wants that kind, for the present at least. We are not yet ready for the super-man—the perfect type,—but he will come in time. But the men who talk so glibly of the merits of women who bring large families of children into the world, do not stop to think how often they do so most unwillingly, nor how great is the price they pay, not only in physical suffering, but in the diverting of their vital energy as well as their time and attention from all that makes for intellectual development. And when the husband finds his wife no longer capable of sharing the mental life into which he is developing, can it be said that the mother of

even ten sons has entirely fulfilled her destiny? Would it not be better to pay more attention to the conserving of infant life, rather than so much to the encouragement of further procreation?

If economic conditions could be so adjusted that conscientious, intelligent people might be relieved of what is often felt to be the duty of limiting the size of their families, and if the many neurotic, pleasure-loving women of our well-to-do classes, who are now ill fitted for motherhood, could learn some of the secrets of mental control of their physical condition and a less selfish outlook upon life, we should doubtless see larger families among them, but to urge people under present conditions to bring children into the world for whom they cannot properly provide, or to whom they cannot give a good physical or mental inheritance, is worse than nonsense. In China an effort is being made to teach the people to have fewer children and to feel more responsibility concerning those they do have. The same thing is being done in Holland and encouraged by the government. The best home atmosphere is not found where the husband feels towards his wife as that Scandinavian monarch did who said, "Madam, we married you to give us children, not advice." The higher the type of love between husband and wife, the better the spiritual inheritance of the children, and a general view of the species of animal life shows that it is not al-

ways the most prolific that have survived. It may very well be that mental and spiritual qualities are beginning to develop that will weigh as overwhelmingly against the physical as intelligence in primitive man weighed against the bulk and strength of the mastodon. Yet it would be impossible that the most civilized races should exterminate the inferior ones. To think of this is to show one's self more barbarous than they. The best races may possibly have to renounce their hope of immortality in their posterity, and fit some so-called lower races to take their place. Surely this would be the supreme renunciation. Yet it may be our destiny. So far the efforts to encourage larger families seem to be having remarkably little success.

It may be after all that we shall fulfill the highest uses not by producing a vigorous and beautiful race of human beasts of prey, who shall crowd all races of lesser ability off the face of the earth, but by producing teachers and leaders for our struggling, suffering brethren lower down in the scale of intelligence. Do rapacity and greed and self-conceit appear to be the highest fruits of life? Or is it not giving one's self for others, according to the example of Christ, who left no posterity to enrich the world, but who, being too perfect to need earth's discipline, except as earth required of him the supreme sacrifice, fulfilled his destiny without leaving a trace of himself here except

through his thought, which has flowed out to irrigate the whole earth with its healing streams? Such giving of self may be the highest destiny and the greatest service to God and man, even though it leave the earth to those less fit for heaven. Is the earth a stock farm or is it a place to cultivate altruism? Is it the fruits of the Spirit that God wants or the arrogance and selfishness that would have the whole earth for one's self and one's posterity? For if it came to a brutal struggle for survival in an over-populated world, there can be no doubt who would conquer, provided the birth-rate were kept up. But if the higher races are to keep up their birth-rate, the lower will have to be killed off, for they will never reduce theirs. That is to say, the more vigorous ones will not,—there are some savage races dying out today. It is impossible to tell which races are destined to extinction and which will take the place of those now in the ascendancy. We should be the guardians of the child peoples of the earth, not their destroyers. If they are to perish, let us not have their blood upon our heads. And after all, it may be that we are the ones that shall perish, leaving the earth to some race that we despise. And it is barely possible that such a doom would be a just punishment for the haughty pride of race that refuses to re-enforce our weakened blood by mixture with so-called inferior races, but instead seeks to dominate and exploit them.

As life has moved upward in the course of evolution, its energy, at first all needed for digestion and procreation, has gradually been freed in ever increasing measure for other uses. At the same time love has been freed for larger uses, and to-day it may be seen stimulating to altruistic service and beautifying old age with a loveliness unknown where it is only a narrow, personal passion.

In the natural inertia of the whole body of humanity, progress does not take place without a resistance that appears like positive forces of disintegration undermining all that is being done in purifying and spiritualizing life. The horrible conflict which we are now witnessing in Europe seems indeed like the raging of a devil who "knoweth that he hath but a short time." War has become so destructive that it will end in its own destruction. Women, patient burden-bearers through the ages, are rising up today all over the civilized world to say, "This shall no longer be." What force have they to support their demand? Only the force of divine compassion, the assurance of the mother-heart that love is greater than hate and that at last its time has come.

Man may be compared to the centrifugal force and woman to the centripetal. After the former has strained to its utmost tension the bond that holds humanity to the Infinite Heart, love becomes conscious of power and the in-drawing must begin again until the straight, unyielding

will of man swings into the curve that is characteristic of all the orbits in the universe, whether of planet or of atom.

Man is energy, force, will, the struggle for existence. Woman is attraction, conservation, love, the struggle for the life of others. Because woman's voice has been drowned by the clash of arms and her will ignored by the brute in man, he himself has failed to develop the latent feminine or love nature in himself, and hence the present mal-adjustment has arisen.

Man has wasted a prodigious surplus of energy in war since organized society began, and thus has condemned woman, in order to repair this waste of life, to continue her bondage to excessive child-bearing longer than would otherwise have been necessary. It seems one of the miracles of history that after being brutalized so long by war and drink, and having squandered his increasing available energy in so many ruinous ways, man should still have enough upward momentum left to cause a reaction against these destructive tendencies. But such a reaction has begun, and it is woman who has initiated it. The pendulum has swung back after its long oscillation towards the dominance of the male,—a new motion that began when Christianity was born, with its emphasis upon the more feminine virtues, and that will continue, please God, until we see again in better form the primitive equality between man

and woman, whose traces in the dim past have led many to believe that in a long forgotten age, the "matriarchal age," woman ruled and man was subject.

And as to the survival of Christian marriage, which some would-be reformers expect to see pass into the limbo of forgotten things, Prof. Westermarck, lecturer in the University of Finland, has this to say: "But we may without hesitation assert that, if mankind advance in the same direction as hitherto, if, consequently, the causes to which monogamy in the most progressive societies owes its origin, continue to operate with constantly growing force; if especially, altruism increases and the feeling of love becomes more refined and more exclusively directed to one,—the laws of monogamy can never be changed, but must be followed much more strictly than they are now."* In the spirit, let us say, if not in all particulars to the letter of our present laws.

It is all a matter of evolution. If the Christian home in its modern form is a good thing, we shall doubtless keep it,—we women will keep it, and be of all people least willing to see it go. They say that women do not like housework and ought not to be obliged to do it. But some one must do housework, even if people live in hotels. And is it to be supposed that men always like their work? Multitudes of single women keep house

* The History of Human Marriage, Edward Westermarck.

because they want a place to call "home." Nowhere is a woman so influential, nowhere does she appear to such advantage, as in the rôle of hostess among her friends. A social organization that left no room for this most gracious and most charming service, would have to show many excellences to atone for so great a loss. Some change in the manner of housekeeping must of course come about, before the "servant problem" will be solved, but this does not look like an insurmountable difficulty.

Suppose the *Zeit-Gheist* has other work than child-bearing or even housekeeping for some women? Can we be sure that this is a sign of degeneracy? And as for the wrong done to individual women in depriving them of the joys of motherhood, it may be said that all specialization is accomplished at the price of some power or faculty left untrained. The mother of a family knows well that her mind has been denied development in certain directions, that her life might be enriched with children.

A woman who has been denied this joy may share in the care of another's children and receive a return in their love, while their mother thus finds more opportunity for the exercise of other talents, the childless woman and the mother thus helping each other to a fuller life. There are more children in the world today than there is mother-love.

And love and friendship have their uses still, even where children do not swarm. Love not only makes the heart content and all the outgoing feelings generous and kind, but it supplies the best stimulus for intellectual effort, and renews the physical life through the joy of living, every day. Mutual, honorable love between equals conduces always to efficiency. Socrates was right when he said that love is always the creative force. To liberate that creative force on the highest plane, and to use it intelligently on every plane, is what this world needs. The law of love is the whole law and the prophets. Beyond this earth what lives and what developments await us we cannot know. All that we can work for is the bringing of the kingdom of heaven on earth, and doubtless when we need to know more the knowledge needed will be accessible to us.

Jesus said: "All sins shall be forgiven unto the sons of men, and all blasphemies wherewithsoever they shall blaspheme, but he that blasphemeth against the Holy Ghost hath never forgiveness." Whether Christ meant by the "Holy Ghost" the Spirit of Love, perhaps some may question, but certainly it is true that blasphemy against the Spirit of Love is the one social sin that Nature will not condone. All the laws on our statute books are man-made rules of conduct, suggested by the necessities of the times and the conditions under which men have lived together.

But the law of love is the one God-given law, its requirements expanding as evolution has progressed, and to disobey, to despise, or even to misunderstand it, brings abnormalities in life, false relationships and fearful punishments from which the whole race must suffer "unto the third and fourth generation." To learn to understand this law would be to understand God's meaning in this world-order, and to obey it would be to grow into the stature of the divine-human.

Possibly if this were accomplished the passion and the picturesqueness would seem to have vanished out of human life. The meaning of this world is struggle, often with the accompaniment of tragedy, and perhaps if the struggle were over the meaning would have disappeared from earthly life. The struggle must go on, and when this world is no longer needed, imagination can picture a better one awaiting the freed spirit. The struggle is the poetry of life as well as its tragedy, yet the poetry is genuine and the tragedy has meaning, only as the upward longing is sincere and the desire for a perfect life dominant.

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